VINDICIÆ ANTI-BAXTERIANÆ:

Or, Some

ANIMADVERSIONS

On a BOOK, Intituled

Reliquiæ Baxterianæ;

OR, THE

LIFE

OF

Mr. *Richard Baxter.*

Lord, who ſhall abide in thy Tabernacle? Who ſhall dwell in thy holy hill? He that doth no evil to his Neighbour, nor taketh up a reproach againſt his Neighbour, Pſal. 15. 1, 2.

Let another man praiſe thee, and not thine own mouth, Prov. 27. 2.

Do not ſound a Trumpet before thee as the Hypocrites do, Matth. 6. 2.

Parturiunt montes, naſcetur *ridiculus mus.*

London, Printed for the Author, and are to be Sold by *Richard Standfaſt* over againſt the *Old-Divel-Tavern* in *Fleet-ſtreet.* 1696.

MVSEVM
BRITAN
NICVM

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To Mr. *Silveſter.*

SIR,

SEeing the words that your admired (and almoſt adored) Golden Oracle gave you, did you ſo much good, I think I know you, but I am not ſure: Epiſt. Dedi. *I would give them a freſh repetition, hoping they may do you more good.*

You greatly ſtumble at the threſhold in your entrance on your Work, and ſeem to forget as much as any man, Ovid de Triſt. *that you ſo often, and gravely, and learnedly cite.*

Cauſa patrocinio non bona major erit.

You make woful unſatisfactory excuſes to Mr. Baxter's *Votaries, why the Book came out no ſooner. I grant with you it was long expected, and by ſome as long deſired as you mention, but it is as true, by others as long fear'd. One would think your hand was not ſo weak in writing an Octavo page in an hour, as your head was in making that, and ſome other jejune inſipid Excuſes, and among the reſt your Miniſterial work? But you tell them more Excuſes you could bring. We have too many already, more than are good; but if you have more by you, perhaps you have better which you keep to your ſelf, and leave theſe poor, thin, hungry ones for us; as ſome you knew, tho they drunk but little, would what was ſpecial, and then talk of our freer drinking of ſmaller Liquors. But do you not deal with us as the Cadets of* France, *who when they have written all their Blandiſhments of Honour, clap an, &c. to make the World believe that more were behind?*

Every

Every one you tell us is not fit to write the Hiſtory of his own life, and times. And indeed you have given the beſt proof of this profound Aſſertion, for in my conſcience Mr. Baxter *was in the number.*

You ſay, and that truly, That they that write Hiſtory, ſhould not write things Mean, Impertinent, Provoking: and that needleſs Reflections ſhould not be brought to Publick View. How came you then to Midwife into the World a Book full of all theſe abſurdities? Thus the Eye that ſees thouſands of other things, ſees not it ſelf.

Your Eagle eyed Man you ſay, was of a very tender Spirit, whether he had the Eagles-eye adhuc ſub judice lis eſt, *but we are ſure he had the Eagles-claw, tearing the names of his Opponents. Tender he was indeed, but it was of his own Reputation, not of another Mans. That he was a Man above all popular Applauſe, will no more be believed by Men, not bigotted, that know his Wri-*

tings well, than that he was Gabriel *the Arch-Angel incarnate among Men.*

I, and Thousands of others, do aver, That he was a notorious Trumpeter of his own good Works, and not real only, but conceited and imaginary attainments. Shew me one Precedent among our Divines. And not withstanding this one bad example, it is to be hoped Posterity will not know an Imitator. He was also as notorious a Defamer of Learned, Pious, Worthy Divines, and a Publisher of their failures and defects; some, not real, but imaginary too. Madam Owen *is highly to be commended for that very thing, for which you censure her: That she disdained to give you any* Reply *to* Baxter's *Charge against her Husband, laid in the Bed of Honour, after all his profound Studies and Works. Silence was the best Answer, and Contempt the best Reply about the business of* Wallingford *House. She knew it beneath her to take notice of the*

common

common Defamer of Divines, and the greateſt admirer (of all his Admirers) of himſelf. Dr. Owen *was the Bright and Burning Taper of* England, *as* Calvin *of* Geneva; *and we ſee he yet lives and breaths in his wiſe excellent Conſort. He is here numbred among Firebrands, Men guilty of Perjury, and Rebellion, as if theſe Vices were made one of the Commandements*

Vix adhuc credo malum.
Hæc facere Jaſon potuit? *Sen. Med.*

Had it been an Enemy, I could have born it, a Parker, *a* Vernon; *but it was a* Baxter *his equal, and Companion. You ſay well, that diſputable matters ſhould not be managed with ſcurrilous Reflections, and inflamed Paſſions. You ſhould have ſaid, except by Mr.* B. *But perhaps his Fury muſt paſs for Zeal, though meer Falſhood too.*

How coldly do you excuſe the intolerable Impertinencies with which the Gentleman began his Life? You ſay, Why may not Hiſtories take their ſtart from

ſmaller matters, and ſo proceed to greater, as well as the material Origination of the Univerſe from its Chaos? O lofty Compariſon! I had almoſt ſaid O blaſphemous one!

You tell us ſome of his Papers cannot be found. Good News. Pray Sir ſome more; and we tell you we wiſh theſe Papers you have Printed had been in the number. If they be found they ſhall be Printed, you ſay. Bad News, which marrs the former Ovation and Triumph. No more, good Sir, the World is troubled with too much already.

You ſay, it is more than you can vindicate. Oliver Cromwel's *taking away the life of one King, and keeping out another. Who, I pray, calls on you to vindicate, or cenſure? If you cannot vindicate a thing, I hope you will not conclude the thing cannot be vindicated. Take heed you wound not one Prince through the ſides of another: You begin to talk very big and very Magiſterially.*

What

What does the Spirit of Mr. Baxter *rest upon Mr.* Silveſter *his Scholar? If it do, it is a proud, and an unquiet one. It is true, as you ſay, We know not all Men can ſay for themſelves, and cenſur'd Actions, till calmly heard for themſelves; and this overthrows a great part of your Book: Where are Letters of ſeveral great Men Printed without their knowledg or conſent, and who cannot in this ſenſe being dead yet ſpeak. I verily believe they had not the thouſandth part of a thought, when they wrote their Epiſtles that ever the World ſhould ſee them in Print. But Mr.* B. *as like the Letter* Σ *in the Greek Alphabet* Eſt ſuæ poteſtatis.

You ask the Church-men, What party did Mr. Baxter *ever ſide with?*

None at all, for that would have mar'd the deſign: For as Arius *was an* Arian, *and* Pelagius *was a* Pelagian, *and* Socinus *was a* Socinian, *and* Arminius *was an* Arminian, *ſo* Baxter *was a* Baxterian.

What Friends, ſay you, did he ſpare when he found them reprehenſible? None. But they muſt ſpare him, elſe this mortified Heavenly Man would let them know, and that to purpoſe, that he was a Man of like (or worſe) paſſions with others. But the miſchief is, he ſpared them not for things not reprehenſible, but commendable: But he muſt be Judge of what was the one or the other. He muſt write as John, *or rather* Jeſus *by* John, *to the Churches, and tell ſome wherein they are to be commended. They can conform as far as he, and wherein ſome are blamed for their Separation,* &c. *But though his eyes were Eagles eyes in diſputation, as ſome of you falſly tell the World, I hope his eyes were not as a flame of Fire, as the Eyes of Chriſt.*

He was very intent upon Orthodox Doctrin, ſay you: Heterodox, ſay others: Catholick Union, ſay you: Sinful compliance ſay others: Peace and Concord, ſay you: Contention and Defamation ſay others. You

You say he sets things in clear open light. You by this tell us not what he did, but what he should have done. Who but Mr. Baxter *would have taken Carrion, and clapt it under our Noses, which all other Men would bury?*

You say, it is a sinful thing to betray Secrets. I wish you had had no hand in the sin of another this way.

There are Slanderous Truths, as well as Slanderous Falshoods, say I. I am informed of many, and I know it of some, Baxterians, *that wish this Book had never come out, and think you have done your self an irreparable prejudice by troubling the World with such unsound, unseasonable Notions. The Book stands charged,*

1. *With long, tedious, pitiful, intolerable Impertinencies, as the telling when he fell ill, what Physician cured him, by what Medicines. When he had the Measles, when the Small Pox, when a Loosness, and how Cured. When he went into the Country to divert himself,*

ſelf; whoſe Houſe he ſtay'd at, and how long, and how he was entertain'd, &c.

2. *With defaming a Father, a Grand-father, School-maſters, and many acquaintance. Some perhaps have Sons or Grand-ſons now alive, that will not endure to ſee their Aſhes rak'd in, and the World to be told, They were Tiplers, and I know not what: For all are not of that Gallant Spirit that Madam* Owen *is of, to deſpiſe all.*

3. *With ſhuffling Principles and Practices, according to Circumſtances, and Providences very often. Once he was a Chaplain in the Army againſt the King, and a notable Clarigator he was. Kings did ſtink in the Noſtrils of God,* &c. *And when he writ his Saints Reſt; the wonderful appearance of God in that Cauſe, was an Argument to prove the Truth of the Scriptures by. Oh what a Confirmation it was to his Faith! And after all this, in the Reign of* Charles *the II. He turns Non-Reſiſter, calls*

calls in his Political Aphoriſms; and then he wrote this Book, now printed, when a Tory.

4. *With Seditious Notions againſt the Crown and Life of the preſent good King, he hath put Weapons in the hands of the* Jacobites *for another Aſſaſſination: for upon his Principles (if he had any, for he often changed) King* James *had a great deal of wrong done him, and all the Abettors were perjured Rebels: For he ſaith, page* 40.

That the Perſon and Authority of the King is inviolable, that he cannot be Accuſed, Judged, Executed by any, having no Superior, &c. *Some that are not willing to believe this, deny it, which is not fair, but to me have confeſſed they have not read the Book.*

5. *With rude treating of an Adverſary, Thoſe againſt the return of the King were* Firebrands, *perjured Perſons, Traytors, and that which is moſt pretty, Fanaticks. Sober Cavaliers writing the Hiſtory of thoſe times treat-*

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ed them more civilly. Thus a Renegade is more cruel to the Christians than one that always was a Turk, never a Christian.

6. Self-Applauses, and Contempt of others. See what a lovely picture he draws of himself for being above Pride, Love of the World, and Passion. He could not easily think Pride should be a possible Sin. O how much did he hate it above other Sins as a Devil-like Sin! He could with great ease leave any thing. Yet many doubt not, but he was as proud a Man as any in the three Kingdoms of a good Man, and this Sin is as obvious as the Sun in this, and other Books. The World he loved very well: A Bishoprick had nigh proved he loved it too well. For Passion, he says, when Writing against others, he felt it not. Why, was he past feeling? He would make others feel it to purpose, whether he himself felt it or no. Nay observe, if he comes to confess his Sin, he will commonly

mmonly inſiſt on the uſual failing of e beſt, and do all ſo carefully as if would almoſt beg you not to believe im; but think it is his too great nderneſs of Conſcience that puts him ſuch thoughts. He hardly commends y but with exception as to Opinion. he Dioceſan *Prelates muſt all hold their hands. Them he likes in ſuch nd ſuch things, but diſlikes in other hings; ſo Presbyterians, Independents, ne after another.* B. Uſher's *Epiſcopacy is named without end, and I ondred a long time that was not cenſur'd as well as the Aſſemblies Confeſſion of Faith and Catechiſms. At laſt e tells us plainly he did not approve f Biſhop* Uſher's *Model in all things. I really doubt whether ever was ſuch Conceited, Confident Miniſter in this laſt Age. He tells you at one time, e met with few that knew more than he. That others ſaw not what he did, which made him diſpleaſed. That he could ſcarce find a Man that underſtood*

the

the Controverſie between Calviniſts *and* Arminians, *or the diſtinctions uſed. Though you Sir have made a very dry Apology, why you were four year and a half in making a Preface, and putting in order Mr.* Baxter's *Papers, &c. yet I will give good ſatisfactory Reaſons why it was almoſt a Month before my* Vindiciæ *went to the Preſs. I was there before againſt* William Pen *and the Quakers, to prove them either Impoſtors, or Apoſtates on their avowed Principles, and contrary Practices. I alſo loſt my firſt Papers, all my Animadverſions on the firſt part of Mr.* Baxter's *Life, which I could never find, elſe I had been cloſer on your heels one Week ſooner.*

I am a Stranger in London, *and ſo far from my Study and Friends, I have not here one Book, nor one Friend to help me. Excuſe therefore ſome little miſtakes, if there be any ſuch.*

My

My Zeal for my good King, and against Jacobites; *for the Proteſtant Churches, and againſt Popery; for Diſſenters, and againſt Superſtition; for Worthy Men of all Parties, and againſt their Defamers; for ſound Doctrin, and againſt Novelties, hath put upon this, otherwiſe ungrateful, unpleaſing Task*

His MAJESTIES Loyal,

Humble Subject, and Servant,

Anonymus.

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OR,

ANIMADVERSIONS

On a BOOK, Intituled

Reliquiæ Baxterianæ.

OBſerve Reader, how exact he is in giving an account of little Circumſtances relating to him, and his Affairs; as if he would imitate the example of *Atryma* the Phyſician, who giving an Account of the Sickneſs and Death of a great Prince, tells us when he did *Excernere fætida*, when he made *Fæces laudabiles*, in his laſt Sickneſs. *Mer* againſt *Par*.

See how he begins;

My Father's Name was *Richard*, the Son of *Richard Baxter*, his Habitation and

and Eſtate was in a Village call'd *Eaton Conſtantine*, a Mile from the *Wreckin-Hill*, and above half a Mile from *Severn-River*, and five Miles from *Shrewsbury* in *Shropſhire &c.* My Mothers Name was *Beatrice, &c.* Good Reader excuſe my not Writing all. Now ſuppoſe there ſhould be a miſtake about half a Mile more or leſs, from ſuch a place; will not *poſterity* fall together by the Ears about it, as ſome did of Old about the Birth of *Homer?*

I was Born (ſaith he) 1615. on the 12th. of *November*, being Lords Day, in the Morning at the time of Divine-Worſhip. Why had he not told us what this Divine-Worſhip was, whether Common-Prayer or Sermon? If Sermon, no doubt, we had heard what the Text was, had it hit ſo great an occaſion: And it had been as much obſerv'd as that the Temple of *Diana* was Burnt that Night when *Alexander* was Born; for ſhe attending his Birth, forgot her own Temple. If Reading the Service, what were the Leſſons? Nothing I ſuppoſe to the occaſion. I was (ſaith he) Baptiz'd the 19 Day following, at *High-Ercal.* He tells us not whether before or after Common-Prayer. On

On he goes without Fear or Wit. My Father was given to Gaming, and his Father before him, (a bad Bird that bewrays his own Neſt) the School-Maſters were Ignorant Men, Immoral Men. I believe ſo, for they Taught not all their Scholars (one however) neither good Latin, nor good Manners.

Some of them were Readers Lords-days, Tipplers Week-days, and would Whip the Boys when they were Drunk, *&c.* Was ever ſuch ſtuff told the World! Yet this is worth the knowing in compariſon of other things; that he was with his Grandfather when Ten Years Old. But after many tedious Tales, he tells us who were his School-fellows, Dr. *Aleſtry* was one, Dr. of the Chair in *Oxford*, Canon of *Chriſt-Church*, Provoſt of *Eaton College*, when my Maſter (ſaith he) ſet him up, I took it very ill. I ſaw my Maſter was diſpleas'd with me, he gave me this Theam *Ne Sutor ultra Crepidam*: By this it appears his Maſter was a Wiſe Man, and ſaw what *Dick* was inclin'd too, and what others muſt expect from him hereafter. Would his Theam had been always his Motto. For

he

he was a lofty aſpiring Man, who could not ſay as *David*, *He did not exerciſe himſelf in things too high, and that his Soul was as a weaned Child.*

He went with a Throbbing Conſcience (they are his words) and here he ſpeaks of Venial Sins.

At 7 Years Old (ſaith he) I had the *Meaſels*, at 14 Years Old the *Small-pox* and afterwards the Looſneſs. But he is not ſo kind to tell us whether he uſed a Cloſe-ſtool, or went to the Neceſſary-houſe.

He Eat Garlick, which put an Acrimony (ſaith he) in my Blood, which was Naturally Acrimonious. Would the Garlick had been in the Fire, to ſpoil that Blood, which he confeſſeth was never good.

Then he goes on to tell us his Pains, what Medicines he uſed, what Phyſicians preſcrib'd them, at laſt he ſaith Pag. 9. To recite a Catalogue of my Symptoms and of my Pains from Head to Feet, would be a tedious interruption to the Reader. Why ſo? One idle ſtory, ſay I, as well as another.

Riding in the Army did me much good, ſaith he. Yes, but it did the King none,

none, when he Animated the Soldiers to Fight Briskly againſt him. Neither did it do in the long run, any good to the Parliament, whoſe Cauſe he betray'd and defamed.

A Bit or Spoonful too much doth ſoon diſorder my Head, ſaith he.

Now we have found out the Myſtery, why he was ſo Abſtemious. He would have made the World believe it was the more than ordinary tenderneſs of his Conſcience; but it was the weakneſs of his Head; ſo that he would have his defect in Nature, to be accounted an excellency in Grace. On goes he.

A conſtant extrinſick Heat by a good Fire, did me much good. They ſay, one Fire will fetch out another. Would the extrinſick Fire had fetch'd out the intrinſick, the Fire of Pride, Malice, Contention, which burnt there, whatever attempts were to cover it. I have heard of a ſerious Scholar in *Oxford* under great trouble of mind for want of Mr. *Baxter's* *Mortification*; he took Horſe, and went to viſit him, expecting to ſee a Man as much above the things of the World as any Man in it: And when he came to him, he found him by his

his good extrinsick Fire with all things not only for necessity, but delight; and all Ornamental things about the Room, *&c.* The Scholar lift up his Hands and departed—— This was he that tells Ministers in his *Gildas Salvianus*, How much they should deny themselves to give to the Poor, and that he were not worthy the Name of a Minister that could not be content to do good, to go with a patch'd Coat. (Would not such a Coat well become a Minister?) Let them go with a patch'd Coat for him; Take my word for it, he loved to keep his own Coat whole, especially in a Stormy Day.

And now we have a long imperfect Story of the Civil Wars, done by other and better Hands many, too many times.

His Pains made him, *p.* 12. contemn the World, value time, *&c.* Did they not make him pettish and angry? How darkly (not to say doubtfully) speaketh he of Christianity, and the Life to come, P. 24. He hath done this so often in some Books, that makes some of his Friends fear he was too Sceptical. But Reader, a word to the Wise is enough.

Now we come to some of his Martyrdoms and Sufferings. That a Drunken

en Beggar reported that he lay with a Beggar-woman, an infamous one too, under a Tree, where a Storm drove them both there, but they hardly ſaw one another.

Who would tell ſuch beggerly ſtories to the World, which they knew nothing of? And ſome no doubt will make an ill uſe of. For my part, I doubt not but Mr. *B.* was as Chaſte a piece as ever the World knew, if it be proper to call Impotency and Frigidity Chaſtity.

For the Civil-Wars *p.* 27. Some of the Members of the Houſe of Commons concur'd with the Addreſſes of imprudent Reformers, who were for no leſs than the utter extirpation of Biſhops and Liturgies; to which purpoſe the Lord *Brook* writ a Book againſt Epiſcopacy. All that keep not his pace exactly, go either too faſt or too ſlow. I remember I Read many Years ſince that Book of my Lord *Brooks*, and I think it was approv'd of by all Diſſenters, and never knew it cenſur'd by any ſuch till now.

The King confeſſed his error *p.* 28. in violating the Privileges of Parliament. But I am ſure in the Εἰκὼν Βασιλικὴ

it is justified or extenuated. *He had no ill Design*, he says, *his Friends blam'd him*; but Read the Chapter, see whether he blam'd himself. Though the Fact were horrid to come to demand Members, as *Pim*, *Hamden*, *&c.* out of the House, he came attended, put the Parliament in a Panick fear, kept a Guard on the House. Some have wondered they fastned him not to the Wall. Who knows what had been the issue of that Days work, had not those Members withdrawn, as is thought on notice of that foul Design? That thing lost him Millions of Hearts, and shewed what he would be at, Arbitrary unlimited Tyranny.

That the Parliament had an opportunity for a full and safe agreement when the King sent them an offer of Treaty from Nottingham, saith *B.* Had Mr. *Baxter* our Peace-maker been a Parliament Man, no doubt he had prevented all the Blood afterwards shed, and ended the Civil-War. But did not he blow the Coals, as he here often chargeth many with in this course School-boys Phrase, repeated over, again and again? *Bishops proceeded so far to swear men to their*

their whole Government by the Et cætera *Oath, and approved of Ship-money, and other Incroachments on the Civil Interest, and many,* ſaith he, *came in to ſerve the Parliament, becauſe others did Swear for the Common-Prayer-Book, and Biſhops, and others prayed, that were againſt them. All heard the Kings Souldiers with horrid Oaths prophaning the Name of God, and ſaw them live in debauchery, when the Parliament Souldiers flock'd to Sermons, and talk'd of Religion, and prayed, and Sang together.* He tells you the known ſtory of *Goring's* Army in the *Weſt, That let out ſome of their own Blood, and with it drank a health to the Devil.*

He ſays, *p.* 35. That the Parliament Men pleaded, That the *Law was above the King, becauſe a King and Parliament are more than the King alone:* That *Paul* in the 13 to the *Romans* determins not whether *the Emperor or Senate were the higher Powers.*

Shrode Conſiderations!

I will divert the Reader with a ſtory in this occaſion. In my time in *Oxford,* about 27 Years ſince, a Doctor of Divinity Preaching at St. *Mary's,* before the

then Vice Chancellor, who had been on the King's ſide, and in his Army, ſpeaking of the power of Prayer and its ſucceſs, ſaid thus, In our Civil-Wars, the ParliamentSoldiers were given much to Prayers, and they ſped accordingly: When the other Party ſeldom uſed the Name of God but in Oaths and Blaſphemies. (Enemies ſhall ſometimes confeſs the truth.) this cauſed a fearful uproar; he muſt recal his words, inſtead of which he qualified them, I doubt too much againſt his own Conſcience.

The Two hundred thouſand ſlain in Ireland *afrighted the Parliament, and the whole Land*, ſaith he,

And was there not cauſe enough? All the Providences, *When no Ropes could hang ſome Parliament Men, when that wonder was at* Bolton, *when all were put to the Sword by Prince* Rupert. Theſe were ſomething once.

Sir *John Temple* in his Incomparable Hiſtory of the *Iriſh* Maſſacry, can hardly forbear ſpeaking plain Engliſh: Who kept the Parliament from a ſpeedy relief, and pardon'd the Murtherers? &c. Mr. *B.* ſays, *Tyrany is a miſchief as well as Diſobedience and Rebellion*

Bo

Both were to blame, he will juſtifie neither.

Now he comes to the Prophaneſs of ſome Parliament Men; They would ſtay at the Church Door till, as they ſaid, Pottage, that is, the Common-Prayer, was over. Why, were they ſo naught! Others would talk worſe of the Scripture, and much more of Diſſenters Prayers.

That the dividers of King and Parliament were the Traytors; whoever they were, I am ſatisfied, (ſaith he.) And Read page 40. where you ſhall have downright plain Teriſm, when Thouſands of Non-reſiſters turn Reſiſters, this Old Reſiſter turns Non-reſiſter; hear what he ſays, *Pleno ore.*

That the Authority and Perſon of the King is Inviolable, and out of the reach of all juſt Accuſation, Judgment, Execution by Law, having no Superior, and ſo no Judge. That therefore he will not juſtifie what he and others did in that Day. He condemns the Writers with an *I doubt not.* (What change ſo often, and yet confident ſtill!) *They have all erred in Politicks, and they write not right, that ſay, That the King was ſin-*

gulis Major, Minor Univerſis: I ſay, *Heylen* doth not more mock at this Doctrin as *Calvins*, than our Hiſtorian. Well, ſee what he ſays.

I doubt not to prove, *That the King hath his Power ſo immediately from God, that there is no Recipient between God and him to convey it to him. So that the King is* Univerſis Major, *as well as* Singulis. *And all* Politicks *err, that tell us of a* Majeſtas realis *in the People, as diſtinct from the* Majeſtas perſonalis *in the Governour.*

Now let King *William* look to himſelf, What hath he done? What have we done? He hath made us, and we our ſelves, all Rebells, againſt an Inviolable King.——

Reader, here I muſt ſtop thee for a while, and conſider this Hector, who always loved to be a Man by himſelf, and to ſet up for ſomething new, different from the reſt of his Brethren, and ſometimes from himſelf. It was to be hoped that when he was Dead, and quiet under-ground, he would have ſuffered them to be quiet who were above-ground: But we ſee the contrary. What ſhould induce him who ſaw the glori-

glorious Deliverance God wrought for this Nation by making the preſent King our Deliverer, to leave ſuch ſcandalous Papers behind him, or induce Mr. *Silveſter* to the no leſs ſcandalous act to Print them who can divine? And becauſe I find ſo many *Baxterians* ſhaking their Heads, and complaining of this imprudent and unſeaſonable act, yea and ſome of them are convinc'd of the neceſſity of a Cenſure; I will calmly debate the matter, for their and other Mens ſatisfaction, I am glad they are not ſo tender of *Baxter*'s Fame and Reputation; but they are more ſo of the King's Crown and Life: And if they think it poſſible, that he ſhould be miſtaken, they ſuppoſe here it is. I am glad this Book came not out before the laſt Horrid, Barbarous, Infamous Plot, that *Lewis* and *James* the Contrivers, Abettors, Commanders of it are aſhamed to own it; and have publiſh'd their pretended Innocency to all Nations, Proteſting againſt it by all that is Sacred. But I ſuppoſe none, or next to none, believe them. Had they ſeen this Book, they had increaſed their Party by pleading, Here is a Learned Pious Nonconformiſt,

formiſt, an Advocate for our good Cauſe of Non-reſiſtance, which they falſly call the old Primitive Chriſtian Doctrin of the Croſs; but is indeed the new *Turkiſh* Doctrin of the Bowſtring. Come, might they have ſaid, here is a glorious Penitent for what he did againſt King *Charles* the I. His *ipſe dixit*, is enough for a number of Men who are a great Body. I know about a Year ſince, a great Non-reſiſter going to the Preſs with a large Book for his Doctrin, and the Cauſe of K. *Ch.* I. in which there were many quotations out of *Baxter*'s Books, eſpecially the *Chriſtian Directory*. That the Perſons of Kings be Sacred, Inviolable, *&c.* But what hindred its being Printed he beſt knows. Perhaps he had ſeen a Reply, called *Guelph and Gibeline*. Mr. *B.* is often quoted by theſe turbulent reſtleſs Spirits. Yea ſuch as waited for an Eaſterly Wind to bring our Deliverer over, after all wiſh'd for a Weſterly Wind to drive him back again. But they brought him here, and others will keep him here with the bleſſing of God. They never were in a good Humour but once, and the King found them in it. When they ſaw that K. *James* broke

broke all his Vows and Proteſtations to them, they began to ſee that the Man who was ſaid never to tell a Lye, was one that never did otherwiſe than Lye. That he ſent the Biſhops to the *Tower* for nothing, or for a juſtifiable Action, Petitioning him againſt the Reading in Churches his Curſed Toleration, where it was ſaid, *It could be wiſhed that all our Subjects were Roman-Catholicks.* Now it is Treaſon by the Law for any to turn others Roman-Catholicks. When they ſaw a ſuppoſititious Child brought in to be Heir of the Crown, and to preclude the right Heir: When they ſaw, he had choſen a Popiſh Judge, and a Popiſh Major in *Gloceſter*, and turned Proteſtants out of their places in the Univerſities, and put in Papiſts in their room, and that he told our Senators the laſt time he ſpoke to them, four times, *I will*, in things contrary to Law; *I will imploy them that cannot take the Teſt, &c.* when they ſaw popiſh Prieſts not only appear openly, contrary to all Law, but Preach ſo: And when they ſaw his Tyranny was going on like an irreſiſtible Flood; that Forty Acts of Parliament were made void by one Indulgence (a

poyſonous Pill, though gilded over with deceitful Promiſes, made only to be broken) and many other intolerable Oppreſſions. They began to cry out in that Day becauſe of the King that they had choſen. But God did not deal with them as with the People when they ſet up *Saul*, *That he would not hear them.* They told us we were like good ſcented Dogs that could ſmell things at a diſtance; but they were dull ſcented Curs, that could ſmell nothing till clapt under their Noſes. Now that Text was Preached on by ſome, and talked of much more by others, *This one thing I know, whereas I was blind, now I ſee*, John 9. 25. I remember a great Non-reſiſter in *Briſtol*, when I came to ſee him in theſe woful Circumſtances, he told me we ſhould do well enough for all this. Why, ſaid I? The Doctrin of Paſſive Obedience is as good as ever, is it not? All Men do not think ſo, ſaid he; and I will tell you a ſtory. In the laſt *Dutch* War, there was a Captain of a Man of War that deſired a ſtout luſty Quaker to go with him. Why, ſaid he, I cannot Fight? Who talks of fighting, ſaid the Captain? Go with me. He did ſo. When he came to Ingage, he re-

requires this Quaker to Fire ſuch a Gun. I cannot Fight, ſaid he, as I told thee; Then ſaid the Captain I will tie thee faſt to the Capſtone, which he did. The Quaker deſires him to let him go. Will you fight then? I cannot whilſt here tyed, ſaid he. I will try thee once more, ſaid the Captain, but if I tye thee there again, there thou ſhalt continue. He let him go, and the Quaker was one of the beſt Fighters in the Ship. He left me to apply the Story. So I ſmelt a Plot, and adviſed him not to truſt one another too far; concealing my reaſon, which was this, That they were thought to be ſuch a pack of Knaves, that they would betray one another, and Hang one another for Forty Shillings; but I was glad to ſee my ſelf deceived.

You Worthies of the Church of *England*, You Lords Spiritual and Temporal, You Noble Men, Clergy Men, Gentlemen, our Deliverers under God, you made your ſelves famous by this noble Act, which will perfume your Names for ever. I hope you will never repent of this *one Good Act* that you have done: You are the beſt Plotters upon Earth. We Diſſenters are Bunglers at it, in compariſon

pariſon of You, who made ſure work, and quick work. I hope you will never, as our Weather-cock, run counter to all you have done.

I know ſome wonder K. *James* ran away: I do not, though with you I know him to be a great Coward. It was time for him to run, when ſo many Non-reſiſters were at his Heels; he muſt needs run whom *ſuch* drive.

Now we return to the Wars.

I freely acknowledge King *Charles* the I. was a good Scholar, had a great command of his Pen, though not of his Tongue, great Elocution, which is the internal part of a Speech, and the matter of it; but not good Pronunciation, which is the external part, and reſpects the manner of ſpeaking. I thus expreſs my ſelf, becauſe I have known ſome wiſe Men, Divines and others, that miſtake the word Elocution, having forgotten (or perhaps never well learnt) the Rules of Oratory.

He was alſo a Prince free from the common Vices of Kings; not given to Women or Wine. They which charge him, or give innuendo's of the former, I think, do amiſs, as *Milton* againſt *Salmaſius*,

naſius, ſays, *He delighted much in the converſation of Women.* So is *Oliver* charg'd with the like, with *Lambert*'s Wife, but both Chaſte and Innocent I doubt not. Cannot Princes ſit down, and talk with Ingenious Witty Women, but preſently their familiarity muſt be too great?

But though he was more free from the Vices of Kings than many others, as *Julian* the Apoſtate, a learned Man, and Writer of good Politicks, as I have read in his *Greek* Epiſtles to his great Friends. So was *Trajan*, yet both Perſecuting Kings. This King was one of the worſt Kings (though not Men) that ever ſate upon the Throne ſince the Conqueſt. His Coronation Oath he broke as *Samſon*'s Cords, they were as burnt Flax. Law was laught at, his Will was his Law, How his Father dyed, I will ſay nothing of; the Court and Character of King *James* tells us ſtrange ſtories. Neither will I ſay, how Prince *Henry* died, nor of the Letters ſent to Captain *Pennington* about the Men of *Rochel*, nor what the *Iriſh* Proteſtants think of him; but to come nearer home, he cauſed his Agents (*Manwaring* and others) to

Preach

Preach up, *That all was the King's which we had, and no longer ours, than till it pleased him to call for it.* *Montross*, said, *He hoped to see his Proclamations, as good as any Act of Parliament whatever.* *Hammond L'strange*, he came into Parliament, and began a Speech thus,

Though I am to give an Account of my Actions to none but to God, &c. And as an Ingenious Author lately said, *To God was he sent to give an account of them.* Are we Slaves or Subjects of *England*? He sends out a Book of Sports contrary to all Law, turns out the Non-readers of it out of their places. Fidlers would come at some Church-doors, and the People leave the Prayers, and run after them. Some read the Book of Sports on Sundays with their Hats on; others would read the 4th Commandment after, and say, here is God's Law, and the King's Law, which you should Obey judge you. But they were mistaken. There was not the King's Law, tho' the King's Will. One old gray Headed Priest came in and said, *Neighbours and Friends, we live under a Gracious King, who hath made good Laws against Prophaness; but he sees the People of* England *inclinable to*

brea

reak thoſe Laws; he therefore takes them
n their own way; and 'tis to be hoped, you
hat always break Laws, will not keep this;
nd ſo be good Chriſtians. Then he read
he Book. Now Dr. *Heylen* Writes his
Hiſtory of the Sabbath, *Prideaux* and
ronſides write againſt the Morality of
he Sabbath. All ſenſe of Religion was
one, and a deluge of Impieties broke in.
It is ſtoried of Dr. *Ironſides*, that Rid-
g on the Lord's Day with a Gentle-
an, he ſaw ſome People on the High-
ay before him, with their Bibles un-
er their Arms. Said the Dr. to his
Companion, Here are wiſe Preciſians,
do not believe they can tell me how
many Commandments there are as Zea-
ous as they ſeem to be. Up gets he to
hem, You are going, I ſuppoſe, ſaid the
Dr. to hear ſome Sermon this afternoon.
es, we are ſaid they. *You cannot ſtay at*
ome with your Neighbours to divert your
lves? No, we cannot, and will not. Pray
aid he, How many Commandments are there?
One that knew him, ſtept up and ſaid, Eight.
told you, ſaid the Dr. to the Gentleman,
ow wiſe theſe Zealous Preciſians are. Nay,
aid the plain honeſt Man, I know there
ere Ten Commandments; but the Papiſts
blot-

blotted out the Second, Thou shalt not mak to thy self any graven Image, &c. And on Dr. Ironsides *blotted out the Fourth, Re member the Sabbath day to keep it Holy, an between the Papists and him, they left bu Eight.* You may easily imagine, how the Dr. looked; and how merry th Gentleman was, that he was so caugh in trying ignorant zealous Precisians.

Ship money and Loan were demand ed contrary to Law. No Parliamen was called in Twelve Years. All thing were out of Course. *Arminianism* wa a thriving Weed, Arminian Bishops re quire Clergy-men to subscribe to *Calv nistical* Articles; What will not Custo make Men do? The Author of th *State Tracts* names King *Charles* the I Epistle in favour of the Earl of *Antri* in *Ireland*, and said, *We have searched an found, what he did he did by Order fro our Father of blessed Memory.* I believe hi *Rushworth* in his *Collections*, tells yo how he saluted Pope *Gregory Sanctissi Pater*, and subscrib'd himself *Filius tu obsequentissimus.* That the Popes Con deration was rational, that, *It was n likely he should hate that Religion, that greatly loved a Lady that Professed it.* Th

Pop

ope wept for joy, that *England* afford-
d a Prince ſo favourable to the *Catho-*
ck Religion. I think, it cannot be eaſi-
imagin'd, that a King Zealous for the
roteſtant Religion, will take a Popiſh
Wife to endanger himſelf, much more
s Children Train'd up by the Mother,
ho will at leaſt ſpeak half in the Lan-
uage of *Aſhdod*, if the other half in the
anguage of *Canaan*. The Reaſons the
arliament gave why they would make
o more Adreſſes to him, are great.

Now is a King under Law, or not? If
ot, if he ſhould come into Parliament
ouſe, and ſay, I *am come to Diſſolve you:*
will never call a Parliament more: What
aws I like, I will Confirm; what I like
ot, I will Eraſe: I intend to bring in the
atholick Religion, raiſe Money as I ſee fit:
you oppoſe me: I will Fire your Houſes,
s ſure as London *was burnt, and Maſſa-*
re you, as ſure as were the Iriſh *Hereticks;*
nd now remember, you are on your Oath.
And this unreſiſted Arm can run on a ſud-
ain throughout the whole Three King-
oms. Was there no remedy? Muſt we
ye? Dyed *Abner* as a Fool dyed? No, no.
A Captain Swears his Men to Obey
im. He comes on the Deck, Damns
him,

him, he will ſink the Ship, or deliv
the Men and Ship into the Hands of t
French, to whom both were ſold. I-ſa
It were not only Lawful, but a Duty
take that Captain, tye him Neck a
Heels, and throw him Over-board, n
withſtanding the Oath; which though
run in abſolute Terms, was Condition
ly to be underſtood.

In Matrimony, the Man Covenan
Forſaking all others, ſhall cleave to thee
long as we both ſhall live. But what
the Woman not only play the Whor
but ſeek to Poyſon her Husband, or c
his Throat by Night when aſleep; Is
indeed bound to cleave to her, as long
they both ſhall live?

An Apprentice is bound to ſerve h
Maſter faithfully by Covenant, not
run from him. What if this Maſt
will not allow him neceſſary Food
Day, nor Lodging by Night, beats hi
even to death for nothing? Is he boun
to ſerve him, and not leave his Houſe?

I having bought ſuch Commodities,
Swear to ſuch a Man, *Come to my Ho*
ſuch a Day, I will pay you ſo much Mon
He never ſends the Goods, yet demand
the Money, which ſuppoſeth the Goo
be

ing ſent, though that was not expreſs'd plain words.

Now it is too groſs in our Oath of Allegiance to put in ſuch words, *Unleſs our King play the Tyrant, trample upon all Law:* as it is in the Coronatian Oath, *unleſs we prove Rebels, &c.* For then indeed, he may go out of the Courſe of Law, and deſtroy us, and we may thank our ſelves. It is too groſs to ſay, *unleſs my Wife play the Whore, unleſs the Captain ſtick us, &c.* yet this is the ſenſe of all.

How often did our Fathers change the ſucceſſion, and put down Tyrants, and ſet up others? And yet ſome well meaning People are decryed, as if ſuch a practice were never known till this laſt Age. After the Death of *William* the Conqueror, his ſecond Son *William Rufus* ſucceeded, whilſt his Brother *Robert* was alive. After his Death, the Younger Brother *Henry* the I. ſucceeds, the Elder Brother being yet alive, he demands the Crown as promiſed by his Brother, if he ſurvived him, who got it by *Robert*'s being in the Holy Land Fighting againſt the *Turks*, when *William* the Conqueror dyed. No, *Henry* had gotten into the Saddle, and there would he ſit. *Robert*

bert Proclaims War upon him, a gre
Battle there was, but he was taken P
ſoner, and King *Henry* put out his Ey
he ſhould never ſee to Fight more. A
ter his Death, *Stephen* that Marry'd *Ali*
the Daughter of the Conqueror ſuccee
ed, not *Maud* the Daughter of *Henry*
He was a good King, which gave occ
ſion for ſome to ſay, *The worſe the Ti*
the better the Prince. After the Dea
of him, *Henry* II. the Son of *Maud* ſu
ceeds. The time would fail me to t
of King *John*, King *Edward* II (*Richa*
the III.) who when Depoſed, thank
them who made his Son (not anothe
King before his Eyes. All Nations ha
Depoſed Tyrants. The *Romans* wh
Tarquinius Superbus diſcovered his Pri
Raviſhed *Lucretia*, was Depoſed. *F*
rus in his Ingenious *Anacaphaleoſis*, ſa
that, *Deniq; Superbi illius importuna D*
minatio nonnihil, imo plurimum profuit,
enim effectum eſt, ut agitetur injuriis pop
lus Romanus cupiditate libertatis incende
tur. And they choſe *Brutus* and *Colla*
nus, Conſuls, which the ſame Autho
expreſſeth neatly, *Quippe ex annuo perp*
tuum ex ſingulari duplex placuit. And o
of them Scourged his Son in the *Foru*
an

d afterwards Beheaded him, for seek-
g to bring back the Ejected King. Let
me thank God and a Clement Prince,
at though guilty of the same Fault,
ve not had the same Punishment.

Now if we look to Scripture, here
e may be deceived more ways than
ne. The Bible is not our Law Book
y more than Physick Book. I remem-
er I have heard that Mr. *Bampfield*,
om *Cant.* 7. 2. thought Lilies to be
ood for pains about the Navel, till con-
inc'd by a skilful Physician, (who told
e the story) of the quite contrary.

For the Kings of *Israel*, if they were
bsolute Monarchs, ours are not so, but
egulated ones. He must no more med-
le with my Property, than I invade
is Prerogative.

But *Volenti non fit injuria.* They
Sam. 8. 5. desired a King like the rest
f the Nations. If they were absolute,
o let it be; yet the places commonly
rought to prove it will not do. *Re-
ellion is as the Sin of Witchcraft*, 1 Sam.
5. 23. Pray was that the Rebellion of
Subject against a King? Nothing less,
ut of a King against God, who Sacrificed
ontrary to his Law? Would Ty-

rants

rants would take this Text to them-
ſelves, *Rebellion is as the Sin of Witchcra*
David is made the great Inſtance
Non-Reſiſtance. What! That was in t
Head of an Army againſt King *Sa*
Saul ſure never thought him a Non-R
ſiſter. Was there not a defenſive Wa
What if it had come to a pitch'd Battl
Would not *David* and his Men ha
fought? It is true, He was a Prophe
and ſo knew it was the Will of Go
Saul ſhould not be ſlain by his hand, b
die in Battle by the *Philiſtines*.

Touch not mine Anointed, is anoth
abuſed, miſtaken place, but read befo
He reproved Kings for their ſake, ſa
ing, *Touch not mine Anointed*, *Pſal.* 1
15. God took care of the *Jews*.

O King live for ever, is another pla
we are often told of, *Dan.* 21. 6.

Is any thing more meant than Go
ſave you, God bleſs you for ever (
wiſh it to King *Lewis*, and King *Jame*
but if it be for a long life on Earth t
reaſon is this? God had determined t
Jews Captivity Seventy Years in *Bab*
lon, commanded them to pray for t
Peace thereof, for in their Peace the
ſhould have Peace. Hath God told
an

y ſuch thing? If any thing can be nce proved, it muſt be this. If the *ench* King ſhould over-run this Nati-, we muſt not endeavour to ſhake off e Yoke, but be in ſubjection, and Non-eſiſtance to him would be our duty, nich I know none that abuſe this Text t plead for. *They that reſiſt ſhall re-ive to themſelves damnation*, is another ace miſtaken, *Rom.* 13. 2. I take it be (κρίσιν) Judgment from men en deſigned, not from God for ever. eſiſt what ἐξουσίαις Authorities, Legal, t Illegal Governments. They that overn according to Law, and from ence derive Authority for what they . *Tyrannus eſt, & non Rex ubi domi-tur voluntas, & non lex*, is a true ſaying, he *Scots* think that Abſolute unlimited onarchy is ſo unlawful and contrary to e Light and Law of Nature, that, if e were ſworn to it, we were not under y Obligation by our Oath. *Lex Rex.* The *Jews* are not blamed for conſpi-ng againſt *Amaziah*, 2 *Chron.* 25. 27. *Naboth* would not give his Vineyard *Ahab*, though he offered a better for ſmall a thing. *Shall I take the Inhe-tance of my Father, and give unto thee?* *Kings* 21. 3.

Some

Some of *Charles* the I. Courtie
would have bid him take it.

If it be ſaid, But are not we Swo
to Non-reſiſtance, ſince the return
King *Charles* II?

The Nonconformiſts generally refuſ
the Oath, though it coſt them dear; th
preſerved the liberty of the *Engliſh* (fr
born Subjects, not Slaves) thoſe th
took it, ſaid, They Swore not to a
King, but one acting according to La
That an illegal Commiſſion is no Co
miſſion: However, rather than I wi
grant, That that Parliament could ma
us Slaves, I will queſtion whether th
were a true Parliament. One *Phili*
very Zealous for the King Writ a Boo
to prove it was not ſo, and that Poſte
ty would queſtion the Validity of the
Acts. I would give him Reaſons we
it convenient. This was the Parliame
that made the Act againſt Conventicle
Twenty Pounds the Preacher, Five Shi
lings every Hearer, in which Law you te
us two Statutes in *Magna Charta* we
broken.

1. That no Free-man ſhall ſuffer Co
fiſcation of Goods, without a fair Try
by his Peers: Now, here Goods ſhou

e taken away, none knowing the Accu-
r. Some have ſo ſuffer'd only for Fa-
ily Prayer: Never was ſuch a Law in
ngland, no, nor in Barbarous Nati-
s.

2. That no Man ſhould bear the Pe-
lty of anothers Treſpaſs. Now if per-
ns were poor, or not known, one ſhould
ar the Fine of Fifty.

Now let us return to our Hiſtorian, and
t forget him, as he too often doth
nſelf. The woful Character he gives
Harriſon, who ſpake and acted like a
an that had taken a Cup too much: Sir
nry Vane it hath been commonly talk'd
Baxter ſaid, was a *Papiſt*; in what
ok I have forgotten. I know Church-
n talk of it in their Pulpits. Dr. *Stubbs*
rote an Ingenious Book againſt Mr. *B.*
auſe of this, yet here he will not own
He cares not who he defames.

We now go on to the ſtory of *Keder-
nſter*, and it is pitty but that they were
h Saints as he here deſcribes them; t when I conſider his *Right to Sacra-
nts*, where he aſſerts, *That the profeſ-
of no Dogmatical Faith, but of that
ich is juſtifying, can give a right to Sa-
ments*, in *foro Eccleſiæ*.

This he pleads that no Congregation
Man could more. But when he com
to tell us who may be reputed Saints. H
ſays, If they Swear, ſo do the *Scots*.
they obſerve not Sabbaths, neither
many *Proteſtants* beyond Sea. If th
Pray not in their Family. *Pour out t*
wrath on the Families that call not on t
Name. The Tribes that Worſhip n
the true God. *Who can tell* (ſaith h
how often a Saint may be Drunk? Th
now one would think ſome Conform
were pleading the Cauſe. Now if
Saints many of them were ſuch as the
no wonder, if they were drawn by t
kindneſs he ſhewed them.

On he goes, Mr. *Marſhal*, Mr. *Vi*
and others, whom I honoured, went
the King to the Iſle of *Wight*: *Bu*
confeſs againſt them, That they anſwer
not ſufficiently to the Arguments fetch
from the Apoſtolick Government, for l
inclined to ſome Epiſcopacy. The Apoſ
muſt have Succeſſors, as Church Governo
as well as Preachers; and they ſhould ha
changed the Dioceſan Prelacy into ſuch
Epiſcopacy as the King's Conſcience co
admit of. And ſuch Conſiderations w
cloſe the Churches wounds if ever they
healed. p. 62.

You ſee how he condemns all methods, ets up for himſelf; his Notions muſt do he work; others are but ludicrous. Conience no doubt was the thing with the ing: Oh —

For this new Epiſcopacy, which muſt , ſaith he, *becauſe the Apoſtles had Succſſors, as Governors* — Why then are ey not call'd Apoſtles? Why Biſhops? uſt there be 12 Men in this new Epiſpacy? Muſt then Biſhops go up d down all Nations, as did the Apoes — But Reader, expect not from a Confutation of his wild particulaies: Naming many of them is ſufficit, without any further cenſure of em.

He ſpeaks *p.* 65. of the Engagement, wonder he mentions not Dr. *Sanderſon*, o Wrote, and that with his wonted artneſs, for the taking it. Whatever r ſenſe that great Man put on the Form words (which I remember, but ſhall t repeat) whereby he made many Eſcopal Men take it, when many Preſterians refuſed it, and ſo loſt their ces, yet it cannot be denied That they re Sworn againſt bringing in the King, d whoever had a Hand in that thing, oke his Oath.

I will be true and faithful to the Common-wealth of England, *as it is now eſtabliſhed without King and Houſe of Lords.*

I will tell you a pleaſant ſtory.

An ignorant Soldier came to his Captain, and told him, he could not take the Engagement, he heard, it was a wicked thing. The Captain believing he knew not what the Engagement was, Held out a Glaſs of Liquor containing working ſtuff. Come, take the Engagement. The poor Soldier approached with a trembling Hand, and ſcrupulous Conſcience, and ſo took and Drank off the Engagement. He goes his way and began to ſpue, and ſays, the Devil take the Engagement.——

The Scots *ought not*, ſaith Mr. *Baxter to have added any thing to the King*'s Coronation *Oath, and therefore not the Covenant. They had no Authority to do it, to make him diſhonour the Memory of his Father, by ſuch confeſſions — when the Soldiers*, (ſaith he) *were going againſt the King, and* Scots, *I wrote them a Letter againſt it, and they thought (Oh blindneſs) that I was an uncharitable Cenſurer.* p. 6

Oh Blindneſs, no doubt, to queſtion him.

I kept all well at Kederminſter, *p. 67.* *t ſome ſaid, I was like to Mr.* Love, *and was pity but that I were taken ſhorter by e Head. I did ſeaſonably and moderately Preaching and Printing, declare* Oliver *nd his Adherents to be guilty of Treaſon nd Rebellion, aggravated with Perfidious- eſs to be abhor'd of all good Men.*

Can not you ſee, Reader, the Man's reat Moderation in this humble Speech? blindneſs! If not, *It was a Queſtion ith me,* ſaith our admirable Hiſtorian, *hether I ſhould be pleaſed with the good a ſurper did, or conſider the miſchiefs the llowers of a lawful Governor might do.* Why his followers, not himſelf? For his acred Majeſty came in like a Fox, Reign- d like a Lion; eſpecially at laſt.

I like not the Government the Aſſembly Divines would ſet up, p. 73. *or ſome ords in their Confeſſion of Faith, which em'd not clear,* ſaith Mr. *B.* He likes othing what others do, unleſs his Opi- ion be conſulted, though he adds, *the itriolate cutting Acidity of my Stomach is nore dulcified, than I could ever believe it ould be,* p. 82.

Sower enough ſtill, for ought Men an perceive.

Now he tells us what made hi
do ſo much good in *Kederminſter* (
bove all Men) I have, ſaith he, *A mov*
ing Voice, and was a dying Man — *M*
enemies (*ungodly Men*) *were ſlain in t*
War. The change made by the War, fu
thered Mens Salvation, p. 82. *Under t*
Uſurper was ſuch liberty to Preach the G
pel, as no Age ever knew, p. 87. *M*
Sargeant *would do what I bid him,*
Child more humble —— *I ſent ſome Ch*
dren to School, p. 89. *And helped to mai*
tain ſome in the Univerſity; I gave the
Bibles, Books, Money, and was their Ph
ſician. But Chriſt never took all that fo
low'd him for the Loaves, to be Conver
Some that knew the People, Laugh
his Account. He can Unſaint gre
Saints, and Saint whom he will. *I wi*
ſaith he, *p. 97. it were as in the times*
Tertullian. *Perſons were left to their ow*
liberty whether they would bring the
Children to Baptiſm, or no. How ſo col
ſo indifferent, after the cauſe ſo warm
ly managed with Mr. *Tombs*, Mr. *Danv*
and others? And becauſe *Tertullian*
often named by the *Anabaptiſts* and the
Advocates, I will conſider this. M
Lord *Laurence* (that worthy man) pleaſ
him

himself with the story of *Tertullian*: *Baxter*, (as I remember) cites him in his Book *Infant Church Membership and Baptism*, notwithstanding his new Moderation. *Non est tenuior transgressio in Opinione quam in Conversatione.*

1. *Tertullian*'s words prove that Pedobaptism was then in use, else he need not say *it was better to delay it.*

2. He was a Montanist, a Perfectionist, somewhat like our *Quakers*, and many think him a notorious Heretick, that all his Apology could not save him. Spoke he those words in his Apostacy or before? were I an *Anabaptist*, I so much know of this, I should not glory in *Tertullian.*

I blame any pleas to a particular Faith, and so condemn that *Independent* Prayer, about *Oliver* when Sick, *Lord we beg not his life, we are sure of that.* But whether such stories must be told the World at this time of Day, deserves consideration.

We thought, saith he, *when* Richard *was made Protector, that the King could never return; but we see* 12 *or* 18 *Years was not too long to wait on God.*

A large Account gives he of *Oliver*'s Lying and Perfidiousness. ——

The Author, Reader, (for now I w
divert thee) of the *Flagellum*, or
Life and Death of Oliver, Writing
gainſt him, Wrote thus for him. *Th*
after a Youthful extravagant Life, he w
reformed, minds ſecret and family Praye
was noted by all for Religion; that meeti
with one, of whom he had gotten 30 Poun
at Cards one Night, he had him to h
Houſe, and returned him all again thoug
a long time after, and Money not plen
with him — he gives ſuch Account
proves *Oliver* had no worldly deſign
this Converſion, though he is pleaſed
call it *a pretended Converſion.* I kno
the ſtory more fully in ſome particula
I will not ſay then that Author did, b
will be bold to ſay then he told
(which is this) *Oliver one Day heari*
Mr. Pointer, *once Canon of* Chri
Church *on* Rom. 6. 23. *What fruit ha*
you of thoſe things whereof you are no
aſhamed? for the end of thoſe things
death, was ſtruck at the heart, home go
the young Cromwell, *no more a youn*
Prodigal, but a reformed Man. Oliv
ever loved this plain honeſt Preache
all his Days. I knew this Canon *Point*
very well, and was ſeveral times in h
Com

Company, he was a Man of parts above contempt, and below admiration. I will not give my opinion of *Oliver*, I know great Men have great temptations, but I will give the opinion of the Reverend Mr. *Richard Fairclough*, my worthy Friend, once of *Briſtol*, That *he believed* Oliver *was good in the main, though too much corrupted with Antinomianiſm and Diſſimulation.*

He was a Man famous beyond Sea for matchleſs Valour and Conduct, in the management of his Affairs. And therefore the digging him out of his Grave, whoſe Face they dared not to look on when alive, was an action unbecoming a Valiant Prince, or any ſuch, but him that did it. It is a known ſtory of a great Man, that would before King *Charles* put a Jeſt upon *Oliver*'s Daughter. *Madam, I ſaw your Father yeſterday. What then Sir? He ſtank moſt abominably. I ſuppoſe he was Dead then, was he not? Yes. I thought ſo, or elſe I believe, he would have made you ſtink worſe.* At which the King Laughed heartily.

It is alſo known, when the Book was written about 26 Years ſince, called *A Dialogue between the Cobler of* Gloceſter

and his Wife: The Author was to be Tryed for his Life. When he came before the Judge, he asked him, *Whether his fault was greater than* Oliver Cromwell's? *No*, said the Judge, *nor so great*. *Pray, my Lord*, said he, *let not my punishment be greater; If I must be Hanged, let me be dead and buried, and lie so long in my Grave first, then take me up and Hang me after.* Which made the Judge invite him to Dinner, and gave him a Guinea instead of the Halter; a thing much better of the two.

I remember in *Bristol*, at a House where I have sometimes been, was the Picture of *Oliver*, a Physician seeing it, went down stairs, and said, *I believe the Devil hath him* —— whilst thus talking, a noise was heard up stairs, the Maid goes up to see what the matter was, and found *Oliver's* Picture faln to the ground; said she to the Doctor, *Sir, take heed what you say, for the Protector is coming down stairs.* The Doctor replied, *I had best take heed indeed, I desire not his shadow to follow me when dead, who was a terror to all Men when living.*

Well, but Mr. *Baxter* had waited and prayed 12 or 18 Years for the return

of

of the King. Cold Prayers, I doubt, ſeeing he kept no better Account of the continuance of his Prayers; from 12 to 18 Years is a conſiderable jump. The wild Poet in his *Iter Boreale* (no right Title) ſays,

The Church doth cry,
Give me what's Sovereign, or elſe I dye.

I think they had enough of what was Sovereign, much good may it do the hearts of them.

Now comes the famous ſtory never to be forgiven, never to be forgotten, of the Firebrands, that Preached Men into fury againſt *Richard Cromwel*, Dr. *Owen* and his Aſſiſtants, ſays he, did the main work at *Wallingford* Houſe, he gathered a Church conſiſting of the moſt active Officers in the Army. It was determined by this Aſſembly, That *Richard*'s Parliament ſhould be diſſolved, and then he ſoon fell himſelf, *p.* 101.

Well I ſee *Baxter* had ſome reſpect for his old Maſter *Richard*, to whom he Dedicated his *Key for Catholicks*, and there ſubſcribes himſelf, your faithful Subject *Richard Baxter*.

Though all this while he now tells us, he prayed for his overthrow, but yet is angry

angry with Dr. *Owen* for affecting it. *I acknowledg*, saith he, *it was their duty to set up the King, and they did what they intended not.* Good came of it to bring back the King.

Well, you *Jacobites* I see, may Write to King *William*, magnifie him greatly, and subscribe your selves his Obedient Faithful Subjects, or the like; and yet all this while, wait and pray and endeavour for his Overthrow, and the Return of your old Master; and yet keep your Consciences whole, as did this conscientious, self denying, heavenly Man. Now, as if he could not blacken Dr. *Owen*, and the rest of the Firebrands enough, he says, *To do this against* Richard, *was the most barbarous, perfidious thing that any History did ever declare. They pull'd down whom they set up, and Swore to, and could never give any reason why they did this Villany. They did this whilst the Parliament sate, as if Perjury and Rebellion were newly put into the Commandments. I doubt not*, saith he, *many Presbyterians were in fault in treating with them. Though*, saith he, p. 102. *they would not communicate with prophane Men at the Lord's Table, yet would with them*

that

at broke their Vows to God and Man.
Reader, canſt thou believe thy own
yes, that Mr. *Baxter* ſhould thus ſtig-
atize Dr. *Owen*, and put him in ſuch
Hue or Dreſs, as if an Incarnate De-
l. Was it not enough to charge him
ith Villany, Perjury, Rebellion; but
if theſe were made ſome of the Ten
ommandments. *The Lord rebuke thee*,
d *Michael* the Archangel, to the De-
l, when contending about the Body of
oſes, Jude 9.

The ſtory I never credit upon *Baxter's*
ord, and many of Dr. *Owen's* Friends
the City, charge Mr. *Baxter* with fal-
ies, as to relating matters of Fact.
hat may be ſaid, I know not, about
me Circumſtances. *George Keith* (the
eformed Learned *Quaker*) came to vi-
me a few Days ſince; *Reliquiæ Bax-
ianæ* lying on the Board, he took it up,
d read the ſtory of Mrs. *Dyer* of *New-
gland*, the Monſtrous Birth ſhe had.
e ſighed, and with much gravity and
ſpect to Mr. *Baxter*, whom he va-
ed, ſaid to me, *I was ~~there~~ in* New-
gland, *and I profeſs the thing is a Fable.*
here was only a falſe Conception, a
mp, though Mr. *Baxter* talks of a
Mon-

Monſter part of Fiſh — and the other thing adjoined to it, is not true; ſo he. I know Mr. *B.* hath often told the World theſe ſtories; but if not true, for I doubt it. *Will you ſpeak falſly for God,* ſaith *Job*? God needeth no Mans ſin to carry on his own Work.

I no more believe him in many things, than that Sir *Henry Vane* was a *Papiſt*, which Dr. *Oats* and *Bedlow* never ſaid; tho they ſaid that *Milton* and *Lambert* were. I doubt Mr. *Baxter* hath told us notorious Untruths, as once he did in Company, That he took a Degree in *Oxford*; which lye he confeſſes was the product of Pride, and he repented of it in his *Merry-mock*, prophane Book of Repentance, for ſuch am I ready to prove it to be, wherein he plays and jokes ſcandalously with God, with the Biſhops, and with others.

After *J. Borough*'s Death, ſaith our *Hater of falſe Hiſtory*, as he called himſelf, Dr. *J. Owen*, by *Philip Nye*'s *Politicks ſet all in a flame, and kept our wounds open. And what will not Pride do!* A ſecond *Baxter* I think. Thus his own Picture is drawn to the Life. *The Presbyterians by the impatience and unpeaceableneſs*

neſs of their minds, made their Enemies the more furious, ſaith he.

Independent Confeſſions of Faith are like ſome Oaths, ſpeak one thing, and mean another, p. 104. ſaith Mr. *B.*

I know this great *Baxterian* loved not Prelatical Men, *Presbyterians*, or *Independents*. But what ſhould induce him thus beyond all meaſure to defame Dr. *Owen* I have ſpent time to conſider. I do not think he ever told the Doctor thus when alive, and often in his Company. Is not the reaſon this? About Forty Years ago Dr. *Owen* Wrote a Book called *Vindiciæ Evangelicæ* againſt the *Socinians*. *Smalcius*, *Bedle*; finding Mr. *Baxter* unſound about Juſtification, and Satisfaction, he parleys a little with him, and like a Gentleman puts him in mind of his undiſcretions, *That whoever cenſured him for his errors, ſhould be one*, ſaith Mr. *Baxter*. 1. *That hath more Grace than I.* 2. *That hath more Learning than I.* 3. *That hath ſtudyed the Controverſie more than I. Now*, ſaith the Dr. *he hath given ſuch a lovely character of himſelf, that I know not where to find his Match, and I cannot ſee how any Man of modeſty ſhould meddle with him, he hath ſo blocked up his way. Let*, ſaith the

the Doctor in that Book, *any Man make a Collection of all the passages that have a most lovely aspect on himself in his Books for Mortification, Self-denial, Faithfulness, and Diligence, for getting about Pride, Passion, Self-love, Interest, I know not his second. Let him also Collect passages that have an ill aspect on others for want of them.* What shall we say? Now Mr. *Baxter* may remember this a long time after, and describe the Doctor like an Incarnate Divel, who would not describe him, as he himself, as a Terrestrial Angel.

Now he tells us *p.* 106. *Fifty Men have writ against him.* So he tells the same story in his Book of Conversion. Did he not pride himself with it, the World trouble themselves so much about him? It may be 50 more have writ against him since. His Hand was against every Man, and every Mans Hand against him. But (*Oh Blindness!*) do these Men question what Mr. *Baxter* says, (*O Blindness!*) as he with great Confidence said before. *Why may not I*, said Dr. *Tully* long since, *come out against you, as well as you in your little Cock-boat against, the whole Fleet and Navy of Protestant Divines?*

vines? In his Epiſtle to him. It is believed, *Baxter* broke the Heart of this Modeſt Learned Doctor, by his rude Treatments of him in his *Engliſh Anſwer. to a Latin Tract* (ſome of the beſt *Latin* in the World) *Juſtificatio Paulina.* He tells the Doctor, *he would treat with him no more; for if Children had nothing elſe to do than to moyl themſelves, the Nurſes have ſomething elſe to do than to make them clean.* O Brutiſh ſtuff!

But why had not this plain Man that thus deſcribed *Oliver*, Dr. *Owen* and others, why had he not mentioned the Perjury, Adulteries and wickedneſſes of King *Charles* the II? No, he knew Politicks better than ſo.

I neither juſtifie nor cenſure the King's Death; but yet cannot but wonder, how ſome Clergy Men on 30th of *Jan.* ſhall bewail the Death of the Father, and preſently give thanks for the Dethroning the Son; and Prayed for a Bleſſing on our Forces againſt him in *Ireland*, (for that was the plain Engliſh of the matter, though they ſaid, againſt the *French.*) This Martyrdom-day is a Lawleſs Day for our ſeditious Prieſts, who take that time to heat the People againſt the

the preſent Government, by Preaching the old, ſtale and now ſtinking Doctrin of Non-reſiſtance. I knew one that ſaid *He was not made King by a Convention.* —

Another Prieſt nigh the place where I once lived, expreſt himſelf thus, *S Horrid was the Fact, that it is obſerved th Sun never ſhewed its Face on this Da ſince.* Whilſt he was thus prating, th Sun ſhone ſo bright in his Eyes, that h could not read his Notes before him. I could be wiſh'd, that our Senators woul forbid this Mock-faſt hereafter, Tha God's Name be not Prophaned in Pray er, that the King's juſt Cauſe be no wounded —— *Shaftsbury, Colledge* an others; (One of which told me this ſtory) they made a Feaſt on Martyrdom-day, and after Dinner every one was to take a turn to Rhyme on the Occaſion. The Firſt begins,

This Day dyed our Royal Martyr,
Who broke his Oath and Englands *Char-*
ter,
Who was a Cuckold, Knight of the Gar-
ter,
Whoſe Memory I care not a F— for,
He that doth deſerve a Halter,
Without any benefit of his Pſalter,

The

The laſt cloſed all,
So ſhall we all, if our minds alter.

When this Bleſſed Martyr came to Dye, he had not ſaid one word of his Religion, had not Dr. *Juxton* ſqueezed it out of him; and then he told an untruth, that he died *a Proteſtant according to the 39 Articles.* Now if he were a *Proteſtant*, (God knows) he was an *Arminian*, which the 39 Articles condemn. For my part, I cannot excuſe our *Arminian* Conformiſt from Folly, or worſe. If they know not what they ſubſcribe to, they are guilty of the former, if they do, of the latter. I affirm, every *Anabaptiſt* owning the good ſound Doctrin of that Church, is a better Son of it, than an *Arminian*, who conforms to the Ceremonies, but diſowns the Doctrin. Ceremonies are changeable at pleaſure; but not Doctrin. The ſame power that makes Surplice, Croſs, Liturgies, to be their Duty, as they think, at one time, could make them a Sin at another time, by forbidding them; but it is granted it is not ſo with Doctrin.

Mr. *John Lawſon*, *p.* 108. is much commended by Mr. *B.* but at laſt with a Cenſure. *He ſeemed to favour the Kings Death,*

Death, and made too bold with the politica
Controverſies of the Times. Why not Mr
Lawſon as well as his Accuſer?

An idle ſtory is told us, *p.* 112. to un-
derſtand what he once writ to Mr. *Vines*
At once one Pulpit held us both.
A Tale to be Laughed at.

He tells us, *Many Men were perplex'd*
about his Right to Sacraments. No doub
this pleaſed him to the heart, who de-
lighted in nothing more than to lead
Man out into a Wood, and there leave
him. I loſt a Privileged Place by tha
in and out Book in my younger days
I am ſure it perplex'd me for one. B
Uſher put him, he ſaith, *p.* 14. *on wri-*
ting much Divinity. No doubt not o
the tenth part of what he writ.

His own *Gildas Salvianus* is highly
applauded by him, as doing much good
p. 115. But if going from Houſe to
Houſe, and Perſon to Perſon, was a du-
ty then, Why not ſince? What, did no
Man find out the Arcanum, this grea
Duty, till he did? I fear it was pre-
tended to be a Duty on another deſign
What work doth he there cut out for
Miniſters to make them die before thei
time?

Mr.

Mr. *Gilbert* of *Shropſhire*, ſaith he, p. 116. *wrote againſt me, and D.* Owen *though his intimate Friend* (and was he not Mr. *Baxter*'s intimate Friend too?)

All know this Mr. *Gilbert* to be a great Man, he was related to Mr. *Baxter*, and I am ſure had mean thoughts of him. He told me, that in one of *Baxter*'s Books, he wrote thus, *In two coordinate Righteouſneſſes, when one is ſubordinate to another — That he ſhewed it to him*, who ſaid, *I believe there was a Quid tertium in my head when I wrote it.* I doubt a *Quid tertium* hath diſturbed him more than once. He alſo told me, that his Coſen *Baxter was the greateſt Word Warriour in the World, though a Declaimer againſt ſuch.*

This Mr. *Gilbert* was a Learned, Juvenile, Sweet Temper'd, Old Gentleman. He being asked before me, what he thought *Baxters* Opinion about Juſtification was, ſaid, *He believeth a firſt and ſecond Juſtification* —— I have ſeen him, with others, merry with reading *Baxter*'s Impertinences.

Mr. *Baxter* goes on, *Mr.* John Bury *a great Man deſired him to draw up ſomewhat to unite* Lutherans *and* Calviniſts *together,*

he

he did it largely in Latin, briefly in English——Mr. Bury *Printed the English*— No doubt he was ashamed of the Lati and was not willing to expose hi till he did it himself. Though that L tin cannot be seen, *Method. Theol.* ma See how he here begins. *Quamvis l brorum multitudo à me scripta est— Mul tamen vana & inutilia scripsi— Sic sæ peccamus in orando & concionando—Et h me justificabit.* What Barbarisms, An licisms, Breaking of *Priscian*'s Pole are i the Book? Had Mr. *Dury* Printed hi Latin, he had undone himself as to hi Name and Reputation, for he had there by let the World know, that he under stood not what good Latin was.

He tells us of Mr. *Hanmers* Book o Confirmation, *He must mend it for mor proof from Scripture.* But I declare came to it big of Expectation upon hi commendation, but found not what look'd for, and I believe not a few ar of the same mind.

Mr. *Tho. Barlow writ against me*, saith he, late Bishop of *Lincoln, to confute a supposed Opinion of mine, that common Grace and saving, differed not in* Specie, *but* Gradu; *I valued him before, but his Dis-*

putation

utation againſt me came quite below him, nd I made it manifeſt, and he reſolved ever to anſwer——

This Man, Reader, whom he thus eproacheth for his great condeſcenſion taking notice of him, was juſtly re-uted by the Learned World, Papiſts nd Proteſtants, to be one of the great-ſt Men on the Earth: and how *Baxter* ared to call it a ſuppoſed Opinion, I now not. What did not *Barlow* the reat underſtand him neither! We all now it was his real Aſſertion, if not pinion, which he ſo unlearnedly de-ended that many Philoſophers were eady to hiſs at him. All you that are enſured by this Man, remember you ave good company. He would not nſwer, No; *Aquila non capit muſcas.*

My Book, ſaith he, *about Liturgies nd Ceremonies before the Kings return ade many moderate, and others conform*; nd he tells us how *he ſav'd his Credit by eing it at that time.* No doubt that was great matter. He was much concern'd ways in all things to ſave his Credit, ut no ones elſe.

My Key for Catholicks p. 118. *Teacheth Men to anſwer all Jeſuits Arguments, and fortifies*

tifies 'em againſt any Popiſh Book whatever. What, that aſſerts the ſalvation of Papiſts, and deſires us not to make the Controverſy greater than it is—Under the Title of that Book, he ſays too, *it leaves them for ever without excuſe, who after the reading it ſhall be Papiſts.* Would no Books before leave them without excuſe?

Lauderdale much valued his Book, *p.* 121. Obſerve, *Lauderdale* being his Friend, though a great Debauche, a bloody Perſecutor, whoſe name is a Curſe on the Earth, our plain, impartial Hiſtorian hath not one word againſt him, tho he names him often.

He was deſired to put a Preface before the Aſſemblies Works to recommend them; but indeed our Eagle-eyed Man could not *approve of every Word*, but our modeſt Man thinks *they may be uſeful in Families.*

Now he comes to court Proſelytes. Hear what *Maſter* ſays, *p.* 105. *The Man that ſhall follow my Judgment then, was more like to be miſled by me, than he who ſhould follow it now* — Here was but one Man, yet two Guides, Mr. *Richard* would lead us one way, and Mr. *Baxter* another.

He

He ſays, He *did not then converſe with any that knew more than himſelf, p.* 136. Who dares ſay, he pretends to know half ſo much?

I am now, ſaith he, *going into the other extream, to keep my judgment to my ſelf, or not to ſay, what I think, I know more than others.*

The wiſeſt that think themſelves ſo, know little more than I. p. 129.

Reader, Swetteſt thou not to read ſuch Pride, Vain-glory, Folly?

I am now in love with the company of Reconcilers, whom I once thought Ignorant Men, but now know more Light and Judgment was with them, than with others, ſaith he.

See 13. *I cannot paſs a Sentence of Damnation on Heathens* —— Who put him on it? *If they love God, they ſhall be Saved* —— The 39 Article Curſeth him that aſſerts the Salvation of Heathens.

The difference between us and Papiſts, is next to none, about Merit, Juſtification, &c. ſaith he. Then ſay I, our firſt Reformers, and their Oppoſers were all Fools, they did not underſtand ſenſe, nor one another.

Now he comes to give a lovely character of himſelf, *p.* 133.

How he ſlighted Applauſe or Contempt; but knows not whether this comes from greater Humility and Self-denial, or whether becauſe glutted with Applauſe before. Yet it is evident, none ever hunted more for Applauſe than he, and that in this Book. *He was never much tempted to Coveteouſneſs.* p. 134. *To deſpiſe*, ſaith he, *the World is nothing to me, I could eaſily leave anything I have in the World. No ſin appears more odious to me than Pride, a Man as proud is kin to the Devil. It is a wonder it ſhould be a poſſible ſin. I am more ſenſible than before of the length, breadth and depth of the ſin of Selfiſhneſs, the radical, univerſal, odious Sin; and the neceſſity and excellency of ſelf-denial; and therefore have Writ ſo much againſt it. Every croſs provoking word I give to them about me, makes me almoſt irreconcilable to myſelf.*

Reader, here he begs thee to take his word for it, that he was a None-ſuch for Piety. But believe not a word he ſays; for I and Thouſands beſides, know he ſpeaks falſly. Would he had been ſuch when about to accept of a Biſhoprick; of which more hereafter. He

He goes on.

I have too much ſharpneſs in my Writings, but it may be it is becauſe ſome underſtand not what I do, or becauſe I can bear ſuch Language my ſelf; (a notorious untruth, as ever was told.) *I am apt to call a Spade a Spade,* (and that which was none too) *and my Zeal in dealing with the Vulgar in Preaching, makes me forget my ſelf in Writing againſt Learned Men. Many think me angry, though I feel no ſuch thing as Paſſion in my ſelf, yet I confeſs, it is ſcandalous*; *but I am afraid of the contrary extream of ſpeaking too mildly, as* Eli *to his Sons. Oh Quis talia fando* —

Obſerve Reader, how gingerly he toucheth his Sins, and comes to Confeſſion, like one that was afraid he ſhould not get ſome honour and praiſe by this: To me he ſeems to beg us not to believe him, but hope it is too much Modeſty and tenderneſs of Conſcience, than any real failure, that makes him think and write ſo meanly of himſelf.

Before I proceed to Animadvert on the ſecond Book, let us look back, and let me ſpeak a word in the Ears of all thoſe who are called *Baxterians*, eſpecially young Candidates for the Miniſtry.

Men, Brethren and Fathers,

I Know, and you cannot but know, That the design of this Rhapsodie, is to increase your Party, which is too strong already; and to weaken the other Party of sound Orthodox Protestants, too weak already. I saw a Letter from a *Baxterian* in *London*, to another (who I think gloryed as much in that Name, as in that of Protestant) *Thus you may easily imagine what Veneration I have for that name, which will be famous to the end of the World: Yet I must confess, Mr.* Baxter *was guilty of one great fault, To put Mens words upon the rack, and make them speak what he pleas'd.*

You that magnifie him, do tell us, how humbly he carryed it to some of you; the reason was because you were his Creatures, and approached his presence with awe and respect; he could do no less. I knew one that desired the favour to kiss his Hand. The lowly Man granted it, and was graciously pleased to condescend so far: He came with that Veneration as a *Papist* would the Infallible Man at *Rome* to Kiss his Toe; and Talk'd of it with so much delight, as if his Lips had been Sanctified by this great

great Priviledge. But if any of ours Queſtion'd him, great Men, he hath ſaid, *You underſtand not common ſenſe, &c.*

This is the Man that pretended to be our great Peace-maker, made on purpoſe; yet hath ſet us together by the Ears, and made ſuch breaches, that no time, I doubt, will Cement. The Union at *London* was thus broken. Some young Men have Conformed, others gon beyond Sea, and ſome turned *Arminians* by theſe Heats. I pray look back and conſider, ſome of you I know are troubled to ſee a Book laden with Impertinencies, *&c.* It is a great diſgrace to the Cauſe of Non conformiſts, That if Non-conformiſts write Hiſtory, they do it Unskilfully. It is a true Charge.

How big was the World with expectation of the *Synodicon in Gallia Reformata*? The ſecond Volume of which is hardly worth thanks, —— I have been offered both by an Ingenious Diſſenter, for little more. To tell little inſignificant trifling Accidents, and Circumſtances, is to be Tellers of dry Tales, rather than Writers of ſolid Hiſtory. Such

give us and our Cauſe an incurable Wound.

Baxter was our *Engliſh Camero*, or *Tilenus*, and *Camero* the *French Baxter*. What Confuſions brought he in thoſe Churches, as this Man here?

If one Man be famous for a Church Hiſtory, as Dr. *Fuller*, Dr. *Burnet* and others, we muſt have Mr. *Baxter*'s Hiſtory of Biſhops and Councils. But is there any thing of the *Macedonian* Hereſie there mentioned under the Title? I cannot find it. If one be famous for Divine Poems, as *Herbert*, *Quarls* and others, we muſt have Mr. *Baxter*'s Divine Poems, excellent Poetry! ſome eſpecially.

If one Man be famous for a good Paraphraſe, as Biſhop *Hall* and others, we muſt have Mr. *Baxter*'s Paraphraſe on the New-Teſtament, who in this Work deals rudely with Biſhops, Read *Matthew* 7. Here we muſt be told *Rom.* 8. 19.— Of the Creatures after the Reſurrection reſtored to that Glorious State before the Curſe — What muſt Dogs and Cats riſe again? Will not this make not a few to ridicule the Reſurrection? Here Papiſts are called Brethren,

thren, and *He that loveth not his brother, is not of God, &c.* But there is no end of the filthy Notions in that Book. If ſome Write a Syſtem of Divinity, we muſt have Mr. *Baxter's Method. Theol.* and that in *Latine* too, full of Heterodox Notions, as the Salvation of Heathens, and when ſpeaking of the Formation of Man, as a Divine, gives us an Anatomy of him as a Phyſician, beſides, all the Cobweb diſtinctions there. Dr. *Owen* ſaid of him *Vind. Evan. I do not think the World ſo much concerned in me, That I muſt tell them when I am ſick, and when I am well; how old I am; what my Faith and Opinion is in every Contrroverſie on Foot, and what Corruption I laſt mortified.*

This is he that hath weakned your Meetings, by telling the World, *He did not care to Preach in Church-time. He Bapized not a Child in about Twenty Years.* You talk of his Converts, but not Perverts. How many Thouſands have left your Meetings where they ſeem'd Serious, and gon into Aſſemblies where they prov'd Debauched, through him; who may Curſe the Day in a woful Eternity that ever they heard of his Name.

He could go to Common-Prayer, to Sacrament, wear a Surplice. Who cares? *Yea, and could offer a Child, in case of necessity, to a Popish Priest to Baptize it his way.* For which Saying many sober Conformists are displeased with him. The Question is not what he did, but should do. Is not *The Saints Everlasting Rest*, made The Saints everlasting Contention, by abundance of Controversies. Name the Hundreds there if you can.

Mr. *How* well observes in his *Blessedness of the Righteous*, *No Subject in Divinity is farther from Controversie than Heaven*: Yet I have sometimes turned accidentally here and there, three or four times, to try whether I could read a Page without one Controversie or another. He says well in one Chapter, *There are no Controversies in Heaven.* If there were, I think, the Angels and Saints there, had never been quiet since he came among them. For you say, *without all doubt he is gone there.* I am willing to take your word for it. You do well to blame some that say, *He had not one Dram of Grace in him*; others, *That they belive he is in Hell.* You tell me, *They say so.* I never heard such words,

much

much leſs ſpoke them. Only it is no leſs a comfort than a wonder to us, *That ſeeing no Phariſee ſhall enter into the Kingdom of Heaven, That one ſo much like, got ſo certainly, ſafely, and eaſily there, as you tell us he did.* You young Men, it is no good manners in you to meddle with things too great for you, who muſt in all Company talk of Mr. *B*'s Notions, that *you value his Writings next to the Scriptures:* We thank you, that you make them not preferable. Had *Laud* or *Sherlock*, or ſuch Men aſſerted his Doctrin of Juſtification (about which more at the end of this Book) you had loath'd it; but this Man's name poyſoned the gilded Pill. Seeing he tells you ſo much in favour of Liturgies and Ceremonies.

Let us a little reaſon together.

All Miniſters are ſuppos'd to have Miniſterial Gifts for their Work, Praying to God, as well as Preaching to the People: If he hath none, what doth he there to Officiate? If he hath, why doth he not uſe them? They are not aſhamed to ſay other Mens Prayers to God, that are aſhamed to Preach other Mens Sermons to the People. Read

Prayers to God! Oh where is the ſhadow of it from *Geneſis* to the *Revelations*. Nay, under the Law, God himſelf made no Prayer-book for *Moſes* and *Aaron* and the People. The deſign was to juſſel out Miniſterial Gifts; they ſaid it plainly at the *Savoy* Meeting appointed by King *Charles* II. after his Return, *No Prayer ſhould be ſaid in the Pulpit but the Lord's Prayer.* You ſee how unable they are to Pray as occaſion is. I remember I ſaw in a Church at *Oxon* a Note come in for one the next Day to be Executed. Mr. Parſon goes to work, *Save from enemies*, and the Hangman was to take, the next Day, this perſon was prayed for among the Sick, who was ſick of the Halter, and died of the Diſeaſe. *Stir up the Gift of God*, ſaith *Paul*. No Gift is uſed in the two great Ordinances, Baptiſm and the Lord's Supper. When it pleaſed God to Teach the Church in its Infancy by Ceremonies, he made them himſelf, now he laid aſide theſe, who made ours: Let them that make them give the Bleſſing of them. Why not an Ephod as well as a Surplice? Why not a Croſs on the Breaſt with a Papiſt, as well as one in the

the Forehead? Nay, this is worſe than theirs in Prayer, for it is made a Dedicating Sign to God. Are they Fathers in God that have Perſecuted the Saints, fill'd Goals with them, Swore Church-Wardens to Articles never made by Law, and which they knew the miſerable Souls that took them, could not keep them, and perſecute them if they refus'd? A Clergy Man very kind to me, once told me, *Could you aſſure the Biſhop you bowed at the Name of Jeſus, it would do him more good than if you Converted half the People you Preach to.* One Biſhop came once Ten Miles to give me trouble, where one was queſtion'd for Drinking on a Lord's Day at an Alehouſe, and paid his Money: When they were going away, ſaid the Biſhop to him, *Could you not have Drank on a Sunday, and paid for it on Monday? And then nothing could be done to you.*

May thoſe that have loſt their firſt Love, by Mr. *Baxter's* repeated endleſs Calls to Lay Conformity, remember the words of the Prophet, *Return to thy firſt Husband, for then was it better with thee than now*, Hoſ. 2. 7. The Church of *England* hath made ſuch advances to

Rome,

Rome, that the Papists never expected, nor had that help for their Work from the Protestant *Presbyterians* in *France*, *Geneva*, or *Holland*, that they had here in *England*, from some who may be better called Detestants, as K. *James* I. called the Arch-bishop of *Spolato*, than Protestants. Will not the late Plot convince you? It hath some. But you cry,

Mr *Baxter* was a good Man.

I will not say there are two sorts of good Men. Some are good for something, others are good for nothing. No, you shall have it. What then? Were you Baptized in his name (he scrupled Pedo-baptism Seven Years.) Was Mr. *Baxter* Crucified for you? (No truly, he did not intend it.) Young Men remember your Master's Theme, *Ne Sutor ultra Crepidam*, though he forgot it.

I remember when Dr. *Ramsey* Writ his rambling Book of Worms, a Question was propos'd in Company, *What would soon make a Man Mad? Two or three Leaves of your Book, Doctor*, said one.

I will not apply the story. Make the best use of it you will.

I

I never ſaw nor heard him but once, and that was Alderman *Aſhurſt*'s Funeral Sermon, *John* 12. 26. *If any man ſerve me, him will my Father honour.* There he ſays, *a Believer and a Servant of the Lord is all one.* True, but not in the ſenſe intended. His Faith and Obedience is not all one. Though then in my younger Years, I thought true, as *Animal rationale* and *Animal riſibile* is all one, yet Rationality and riſibility are not all one, The one Conſtitutes the Eſſence, the other follows it ſo Conſtituted.

The too great Applauſes Mr. *Baxter* had from great Men, made him giddy, and ſtagger and miſtake his way. Mr. *Joſ. Allein* of bleſſed memory indeed, when he repeated any thing out of his Books, would ſay, *Moſt devoutly ſaith that holy Man of God* Mr. *Baxter.* Mr. *Tragoſſe* of *Cornwall*, would ſay, *That there was hardly ſuch a Man ſince the Days of the Apoſtles.* Dr. *Du Moulin* in his *Moral Reflections*, That Mr. *Baxter had turn'd more Men from Nature to Grace, than any one ſince the Days of the Apoſtles, except* Calvin.

It is often ſaid by them that complain of his Controverſal Writings, *That his Practical are ſpecial.* Why? He hath laſhed the Conſciences of the moſt Circumſpect Chriſtians, by making more Sins and Duties than God made. Mr. *Fermin*, that Man of depth, hath conſidered ſome of them. How doth *Baxter* anſwer him?

That which tends to a Man's good is his Duty; To Meditate a quarter or half an Hour a Day on Heaven, tends to a Man's good, therefore to Meditate a quarter or half an Hour a Day on Heaven, is a Man's Duty.

But might not our Caſuiſt or Diſputant ſay an Hour a Day? May not I make the like Syllogiſm about Meditating ſo long on the Evil of Sin, the Vanity of the World, the Excellencies of Chriſt, —— that the whole Day ſhould not be time enough for Meditation? This is to be Righteous overmuch.

How unworthily Mr. *Baxter* ſpoke of Worthy Learned Divines, you cannot be ignorant of Dr. *Tully*, joining him with the *London* Barber (who, I hear was a Chyrurgeon) mocking him with the ſtory of the *Spaniard* and his Pipe of Tobac-

Tobacco, in ſuch a rude way, as if a Maſter was ſpeaking to his Boys: But Dr. *Tully* replys gravely to him, only would teach him to ſtudy Divinity, who thought he could teach all the World. Mr. *B.* could diſtinguiſh ſomewhat like a Doctor who had a mind to Conform, and ſaid, The Abjuration of the Covenant was not *As of a Covenant unlawful in it ſelf*; but only in it ſelf unlawful. I hate *Baxter*'s way of naming perſons, for the ſake of their Children yet alive; I know the ſtory is true. He repreſented Mr. *Troughton* to the World as *a proud Man.* I knew him, and have often Lodged at his Houſe, and received the Sacrament from him. He was the beſt Man I ever knew, humble and lovely all over; That a Divine of the Church of *England* ſaid this in his Funeral Sermon (I was then preſent) *He that denies this Man to have been a Scholar, that knew him, doth not know what Learning is:* He was very Pious, and Prudent, and modeſt, yet *Baxter* ſaid of him, *That though a* Mentiris *might ſerve the turn, they did not care for it that moſt deſerved it*—— O rudeneſs! I confeſs Mr. *Troughton*, of any Man I knew, had the meaneſt opinion

opinion of Mr. *Baxter*. I have hea
him say, *He was not a Man of depth*
many other Divines were. That had
been a Scholar, he would have had so
good manners —— This Mr. *Troughto*
was a Blind Man, could never see aft
Three Years Old, was Fellow of *John*
College in *Oxon*, reputed there a goo
Linguist, Orator, Philosopher, Geogr
pher, Historian and Divine. I have bee
an Eye-witness of the great Devoir pai
him by great Men. His servant Mai
who tended the Children, washed th
Cloaths, *&c.* could never see; yet wa
a very jocose Maid, as well as pious an
devout. His Wife was half Blind, an
so was he that Read to him. By the way
that Man (Mr *C.*) told me, that whe
Baxter had Money put into his Hands t
dispose among poor Ministers, (in whic
number he was) he would give hi
none, but told him *You were a Reader*
Mr. Troughton —— Yet this was th
Man *that felt not Passion*. No, not he
a Lamb like Saint, but he made other
feel it, and this Man for one.

Mr. *Troughton* was a meek *Mose*
and *Moses* had a *Zipporah* ——

If you ſay to me as *Eliab* to *David*, when he prepared to come out againſt *Goliah* who bid defiance to the Armies of the Living God, *I know thou didſt this in the pride of thine heart:* I ſay as *David* to him, *Is there not a cauſe?* Here is he that hath Corrupted the Doctrin of Juſtification, and taught Proteſtants to ſpeak like Papiſts. But more of that hereafter. To that Objection, *But is not this Socinianiſm?* He tells us among other things, That *Fauſtus was not ſo infauſtus as to hit on nothing true.* Aphor. The Book is Subtil, and the Papiſts are very fond of it, and ſome of them have gon to viſit him, and invite him to come nigher to them, as he tells us in his *Grotian* Religion. Dr. *Tully* ſays of him in his *Juſtif. Paulina, Extra Scholas Socini acerrimus eſt oppugnator Doctrinæ Juſtificationis ex Fide ſola.* Mr. *B.* Triumphs as *Ajax* in the Poet,

Qui cum victus erit, mecum certaſſe feretur,
Ajacem ſic nemo poteſt ſuperare niſi Ajax.

That we Live in an Age wherein Men mind not what is ſaid, but who ſays it,

is

is evident from Mr. *Lock*'s Notion in h
Incomparable Piece, *Humane Unde*
ſtanding. That there are no firſt Prin
ples, No Innate Ideas. All comes by D
courſe and Experience, Now Thouſan
of Scholars are pleaſed; but when M
Hobbs ſaid it, they ſlighted it. Bewa
of it now I could wiſh to them th
believe the 2d. Chapter to the *Romans*
be Canonical. So that is good Doctri
in *Baxter*, that would be Hereſie fro
others.

No Prayers, Mr. *Baxter* ſaith, cou
pleaſe him, that he heard; all want
the method of the Lord's Prayer. N
Party pleaſed him. No Men I think
pleaſed him. Could he pleaſe himſel

For his ſelf Commendation, I kno
it is often ſaid, Did not Saints in the O
Teſtament do ſo, *David* and other
Paul in the New?

1. They were Θεόπνευστοι Inſpired
God's Amanuenſes, no more. God there
fore would have thoſe things on Recor
for the Edification of the Church to th
end of the World.

2. They threw not Dirt on other
not *David* on *Abraham*, *Iſaac* and *Jac*
and *Moſes* ——

Th

3. The thing is condemned in others.
id ever good Biſhop *Uſher*, Biſhop
all, Mr. *Dod*, Dr. *Preſton*, the two *Al-*
ns, and others? Tell what Pſalms *they*
g when they awoke, How their Purſes
re open for all pious Uſes, what time they
ily ſpent in the thoughts of Heaven?
id they tell, *that they knew more than*
ers, were above Pride, the World, Paſ-
n? Did they run a Muck againſt other
len, as *Raw, Illiterate, Unſtudied, Pur-*
ind Divines? Take one Inſtance, Is
is the way to Cure Church Diviſions,
tell weak Men, *In Diſputable Mat-*
s they muſt take up with the Opinion of
greateſt of Miniſters, moſt famous for
earning and Piety? And then come in
ith this exception, to make himſelf a
uide to all Men in all things; except
a Point wherein one Clear-ſighted Di-
ne may ſee more than many Purblind
ivines; as in the matter of Juſtificati-
, What is the Direction then worth?
If he could, as you ſay, give ſuch a
vely Character of himſelf to the
Vorld without Pride, I dare think he
as the moſt mortified Piece, holy,
leaven born Saint that ever came into
e World; and it was high time for
him

to go out of it, for here was no Company fit for him. He overthrows in his *Saints Rest*, all the signs commonly given by Divines of Sincerity, as loving the Godly as Godly, *&c.* and in the Pride of his Heart, gives us a new, but woful Scheme of Divinity in many Books. Gentlemen, to be plain with you, if all this will not answer your Objection. Take this.

They spoke true, but he false.

Do not I pray you, provoke me to the proof of this more than now. Love you not the King? your Loyalty is not as the Church Mens, *dubious, suspitious; but indisputable, and beyond Controversie.* Remember then I have now done him Service, and you too, in Detecting Mr. *B*'s Principles tending to subvert the Government.

Love you your own just righteous Cause? I have Pleaded it against one, that hath stabb'd it to the Heart.

Tell what Stories he and others will, (I am not unacquainted with *Ignatius*'s Epistles, *Eusebius*, *Socrates Scholasticus*, and other Writers of Church History) I know no Church History, *but the Acts of the Apostles.* There are we sent to know

the

the Diſcipline of Churches. I expect nothing but Contempt from ſome of you but I ſhall not care, for I have the beſt Company in the World both in Church and State.

Who but he, would begin with ſuch ſtories of his Father, and Maſter, how Ignorant he was? I remember I have heard of a Reader, who having Whip'd his Boys ſeverely, they contriv'd this way to be avenged. He kept School in the Church. They found out the firſt Leſſon appoint'd for the next Sundays Morning-Prayer, they under the Contents tore out a piece of the Leaf, paſted in a piece of a Ballad of the ſame Print. *The firſt Leſſon appointed for this Morning-Prayer*, ſaith the Reader, is ſuch a Chapter, the Contents of the Chapter, the Chapter follows.

As I went over Salisbury Plain.

He took off his Spectacles, rubbed them. *As I went over Salis* — Off he takes his Spectacles again, takes a full view of them, thought he, all is right, I will Read on.

As I went over Salisbury Plain.

In Fa—(*I have forgotten I confeſs the next line*) ſaid the Reader, *I deſire the Church-*

Church-Wardens to get me a new Bible a gainſt next Sunday, for mine is one of th Old Tranſlation.

Was not this Mr. *Baxter*'s Maſter an ignorant immoral Reader, that di Read Lords-days, Tipple Week-days and Whip the Boys when he wa Drunk? What think you Sirs?

O no, it cannot be. A ſudden an unaſwerable reaſon offers it ſelf to us He would have told us; for he ſpare none, Father nor Grandfather.

Seeing he hath blackned ſo many, an ſpared King *Charles* the II. we will con ſider his Reign. His deſigns to cove the Popiſh Plot, and imploying Perſon to decoy others is well known, that Pa per found in *Fitz-Harris*'s Pocket, Si *William Waller* who Apprehended him ſhewed me and many others the Copy of.

Remember the Meal-tub Plot, the At tempts made on Perſons to Swear *Shaftſ bury* out of his Life, his being a Papiſt, as he confeſſed when he Dyed and his leaving his weak Reaſons in his Strong-box. He Sold us, as did *Ahaſu erus* the *Jews*, to *Haman*. He was the moſt Vitious of Princes, whom our Au thor flatters. But

But you ſay, Mr. *Baxter* was a great Man, and much admired by all. Great in the Eyes of none ſo much as his own, admired by none ſo much as by himſelf.

If you will follow Examples, follow that of Chriſt, who ſaith of himſelf *Mat.* 11. 29. *Learn of me, for I am meek and lowly in Heart, and you ſhall find reſt for your Souls. Call no man Father upon Earth, one is your Father, even Chriſt.* Though Mr *B.* would ſet up for a Father; yet own him not as ſuch. He that follows my judgment now, will not be ſo much miſled as he that follows it once in ſuch a ſhameful way of begging Diſciples, as was unbecoming any but him that did it.

THE

THE Second Part.

AS our Author in the Firſt Part of his (what ſhall I call it) *Reliquiæ*, hath given a lovely Character of himſelf for Mortification, Heavenly mindedneſs; and a ſevere one of others for Rebellion, Perjury, Selfiſhneſs; and both falſe: So He now gives as lovely a Character of himſelf for Wiſdom, Learning, and ſeeing things in their Light, when others knew not what they ſaid; and both falſe as was the former.

How loathſom is it to ſee a Man thus to do over and over, notwithſtanding the frequent Addreſſes made to him by many of his real Friends: See how he expreſſeth himſelf, *p.* 141. *It was hard to find a Man that underſtood the*

true ſtate of the Controverſy between the Arminians *and* Calviniſts—Again, *Rare was it to find any that underſtood the diſtinctions —— and ſo to bring things out of the dark.*

You muſt know, this is to invite you among the number of his Proſelytes and Converts.

I verily believe he meant no Man underſtood them but himſelf.——

See how hard he falls on all Parties, and like our Father or Judge *Eli* (as before) how he treats with all as his Sons who needed his keen Cenſures, and ſevere Diſcipline.

Now he comes, and Cites all at his Bar, and tells what he likes, and what he diſlikes in them all, in that proud magiſterial way that I remember not any Preſident for. Nay as if he would do all with that Authority Chriſt did to the Churches; begins with a Commendation, and then comes on: *Nevertheleſs I have (not a few) but many things againſt you.* But the miſchief is, He is out, tho Chriſt were in the right.

The Presbyterians are out. *The Magiſtrate muſt be ſure to keep the Sword in his own hand, not put it in the hand of Miniſters*

sters; and now the Scotish *Presbytery is condemned.*

Thus he wrote when the Doctrin was pleasing to King *Charles* the II. his Sovereign, for whose Blessed Return the Good man had waited on God—— Observe though this mortified Piece would not spare *Oliver*, yet did King *Charles*; not a word of detesting his Whoredoms, Perjuries and other Wickednesses, too great for any but him that did them.

Now he tells us. *His work was to gather up the good together in all Parties*, &c. Now you must know he was a little Piece of Infallibility. Whatever he gather'd must be all good, and what he threw away must be all bad. We cannot be mistaken about our unhappy Controversies in Church, and State, if we can be so happy to know what his opinion and practice was. For I do believe many of his Votaries do think, that the Holy Jesus could do no less than make known all his mind in these things to the Holy *Baxter*, as being most like to him; shining in all Graces and Good Works. But did he learn of his Master more than others, *Mat.* 29.

To be meek and lowly? Will you dare ſay it, unleſs you can prove that the Books bearing his name are none of his, eſpecially His Anſwer to Mr. *Bagſhaw*, with his Charge of *Fourſcore untruths in matters of Fact*, and after all the *Billingſgate* Rhetorick, he cenſures Propoſitions, and Opinions——Had he no fear of God nor Man before his Eyes, when he thus ſacrificed his own Name to ſhame and contempt, and fixt an indelible odium on it, when he thought to deal ſo with him? How dealt he with Dr. *Tully* in his Reply in Engliſh, to his *Juſtificatio Paulina*? (excellent Latin) by one ſays he, *That hath look'd farther into the Doctrine of Juſtification*, &c.

Tell me, Reader, Didſt thou ever read ſuch a piece of rudeneſs, and incivility, and that to one whom he could not Anſwer in Latin? It is ſaid by many that he was the Cauſe of the Doctors death, who being a very modeſt, as well as Learned Man, ſo much laid to heart his ill Treatment of him——

But I ſhould in *Infinitum excurrere* if I ſhould name all he hath handled in a Proud, Vain Glorious, Falſe, Brutiſh way and manner.

I

I was, saith he, *Suspected to be an Erastian.* Who matters? Such smelt not then the design for a new Party.

Come, O Yes,— Mr. *Baxter*'s Great Assize is come. Hold up your hands to the Bar, you *Erastians*, *Diocesan Prelatists Presbyterians*, *Independents*, Baxter's *Doom-day is come*, &c.

The *Scotch* Presbytery was condemned when *Charles* the II. had it under his feet, but was approved of again when King *William* restored it. Then the Man Repents he had been so against it, and heated others. For *Roger L'Strange* was not the only Man in *England* that had an eye to the Court when he wrote any thing.

For my part in my Younger days I thought Mr. *Baxter* had indeed been what he told the World, and I verily believed, He was the most Holy Man out of Heaven. But when I saw such innumerable and intolerable Applauses of himself, and Censures of others, I could not offer such violence to my Reason, but to complain of him, as some of the most Learned and Pious in the Nation of all Perswasions do.

I believe one Year (when Twenty year Old, and a Member of the Univerſity) there was hardly an hour in the day, in which I was awake for a whole Year, that I thought not of him more or leſs. When I heard him Preach a Funeral Sermon (the only time I ſaw him) he larded it with Controverſies. Then Avat the Biſhops, and then the People were told out of the Church Hiſtory how large a Biſhops Dioces was. Then Aavt the *Anti-Baxterians* (that is, Aſſerters of old Proteſtant Doctrin) His Notions of Faith were aſſerted very Magiſterially, and yet none condemns Preaching of Controverſies as he did, and yet in the Meetings, The name of Sectaries, Separatiſt, were ſo common, as if he had ſworn never to be quiet, or ſpare none, but thoſe exactly of his Stature, not an Inch taller or ſhorter.

He would often in the Meetings Preach againſt Sectaries and Separatiſts, *&c.* Let him mean what he would, I doubt not but he Preach'd away many of his Hearers, ſome to Conformity, others to greater Separation.

A Friend of mine, who would never hear him more, told me, That he once Preach'd on *Job* 1. 4. of *Job*'s Sons Feasting in their Houses.

There he tells them. If he were in a Popish Country, and had Children he would get a Priest to Baptize them in the Popish way, if he could not get a Protestant Minister to do it, and more Trash I have now forgotten. I know he says the same in his *Christian Directory*; and also of the Lawfulness of carrying about us a Crucifix, were it not for the Papist abusing it. Now I remember my Friend told me he said That in the Sermon too,

He was so much for being different from other Men, that he once said in Company, He would begin the custom of wearing long Beards, if they would follow.

I remember by the way I have heard of a *Scotish* Minister, who dining at a Lords House with Mr. *How*, and some other Ministers; The warm *Scot* was condemning our Practice of not wearing Long Beards. *It was a Sin. What say you* Mr. *How*, said the Lord to him? He answered like himself. *I believe some*

Hairs may be cut off. But how many, ſaid he? *Nay*, ſaid this Wiſe, Grave, Moderate Divine, *What hairs may not be cut off, but muſt ſtand* Jure Divino, *I know not.* I hope the Reader will not expect, that I ſhould here follow him in all his diſtinctions, ſome of which I no more underſtand than he himſelf. I remember I have heard long ſince, what one of the greateſt Divines in *England* ſaid of him, *That he would die a* Thomas Aquinas, *diſtinguiſh and diſtinguiſh till he had diſtinguiſh'd all into nothing. Aquinas* mard many Divines, as ſome believe, but made few B. *Uſher*, and Biſhop *Wilkins*, (I ſuppoſe from him) in his *Eccleſiaſtes* or Gift of Preaching call'd it *The Cobweb Divinity.* The Famous *Robert Bolton* call'd the Schoolmen a *Rotten Generation of Divines.* But our Diſtincton-maker I little value, ſince I read in his *Non-conformiſt Plea for Peace*, The Firſt Part, in Anſwer to the Church-mens Reply to that paſſage in the Prayer-Book. *Infants dying before they commit Actual Sin are undoubtedly ſaved. Some ſay*, ſaith he, *this is an indefinite Propoſition, and therefore it is ſome Infants, not all.* I remember many

many Conformists in their Polemical Writings thus pleaded; and, to do them right, a shrode Plea it is, and not easily Answer'd. Now comes our profound Philosopher and Advocate, and tells them, that others say, this cannot be, for it must be an Universal Proposition. *All Infants*; *because*, saith he, *It is in re necessaria, which is Salvation.* Why had he not told us who were those Dunstical Dissenters, that so said: I know not one. Is Salvation a *res necessaria* Logically? Then they could not be Infants without it. For whatever is so, doth either constitute the Essence, as a Specifick difference, or immediately follow it so constituted as an inseparable property, which cannot be said of Salvation, which is a contingent thing. The Rule in Logick is this, *Propositio indefinita in materia contingenti est particularis.* Now say the Advocates for Subscription to the Liturgy, Salvation is a contingent thing, and therefore the Proposition is particular. Some Infants — I think they are not easily Answer'd, and I wish I had no greater Objection against subscribing than this. Now to urge this *Propositio indefinita*

in materia neceſſaria eſt Univerſalis, and to ſay All Infants, becauſe Salvation is neceſſary, would make a young Sophiſter to be hiſt out of the Schools. A Man is rational, is a univerſal Propoſition; it is in a neceſſary thing, therefore all Men be ſo. A Man is Learned, is a contingent thing, therefore ſome be ſo. If he was not ſleepy when he wrote, I believe ſome are when they read. Though in my younger days I read many of his Books Practical and Controverſal, yet I remember not this, a Miniſter of great worth aſſur'd me he did. That Writing of Faith and Senſe, he ſaid, *The Concluſion muſt follow the weaker*, and very learnedly laid down this Rule, *Concluſio ſequitur debiliorem* (or as ſome, *deteriorem*) *partem*, when every Novice in Philoſophy knows, That is a particular, not univerſal, a Negative not an Affirmative. And therefore I think with others, Some few Years in the Univerſity had done him no harm. Aged worthy Divines have in Diſcourſe blamed him, for confounding Men with unuſual diſtinctions, as hey have told me.

But

But to consider our Author as to his Politicks. I affirm, That by his asserting as before, That the Person and Authority of the King is inviolable, *&c.* King *James* had much wrong done him, and we were all guilty of Perjury and Rebellion, and must be sent to keep Company with Dr. *Owen* and Thousands of honest Men for such Villany, as he calls it. As if Perjury and Rebellion, had been made one of the Commandments, Thus the Arrows flee at random. Thus as *Solomon*'s Mad Man, he throws Fire-brand, Arrows and Darts, and says *am not I in Sport?* Thus is Dirt thrown upon the brightest best Cause in the World, That of King *William*'s. If a supposititious Child be brought in as Heir of the Crown, if Bishops be Imprison'd for humble Addresses, if Men be turned out of their Free-hold for nothing, if Popish Judges contrary to all Law sit on the Bench (who should rather be at the Bar) if thousands unqualified Papists be in Arms, if the King comes daring, and tell the Parliament, I will, I will to be plain, do this and that, though contrary to all Law: Our Statesman and Casuist tells you his Person and Authority is Inviola-

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ble, he can be Queſtion'd, Judg'd by none, having no Superior, or Judge.

Why when he blackens *Oliver*, does he ſo daub with *Charles* II. who broke his Covenant made at *Scoan*, and Oath made on bended Knees, with his right Hand lift up to Heaven: Who had a Neſt of Whores and an Illegitimate Brood, and made Whoredom a Genteel Sin in the Nation, that Gentlemen at the *Bath* were not aſhamed to bring their Doxes (as they call'd their Whores) with them in the Face of the Sun. Of his Popiſh deſign with *France*, of his contriving to ſuborn falſe Witneſſes againſt Proteſtant Non-plotters, to cover the Deſigns of Popiſh ones. The ſtory of *Fitz-Harris* (hinted before) I and many others had from Sir *William Waller*, who ſhew'd us the Copy of the Letter found in *Fitz-Harris*'s Pocket, which I am well aſſur'd That King knew the contrivance and deſign of, for when it was read before him, he ſaid, *This Rogue told me a Fortnight ſince, That he would for Money Diſcover a Plot.* *Monmouth* ſtanding by, bit his Lip. Then he knew the Man, and that there was a made Plot. I doubt not, but the Money he had; and ſo went about his work, for which, not for Ser-

vice

vice done the Crown by the Family, was he paid it. King *Charles* was found to be ſo deep in the Deſign to ruin the Nation, That the Old Sir *John King*, a great Servant of the King, and Enemy to the Diſſenters, ſaid, *That without a Miracle, we were all undone.* That Miracle God wrought. Not to name his Seizing the Money of Widows and Orphans, *&c.*

Among conſidering Men there then was a ſecret Cry, as once in *Egypt*, *We are all Dead Men.* An open one could not be, for they that knew him to be a Papiſt, dar'd not ſay it. He confeſt it, when he Died, and received the Sacrament of Father *Huddleſton*, yet after all, This was the King that Mr. *Baxter* tells us (after he knew all this, and more) he prayed and waited on God Twelve or eighteen Year for his Return. This is he that once told all the World in his *Saints Everlaſting Reſt*, That the wonderful appearings of God in the Parliaments Cauſe, confirmed his Faith about the Truth of the Scriptures. Well, he loſt his Argument or threw it away. But did he loſe his Faith too? Was not this a Noble Direction there Writing of

Practi-

Practical Matters in his *Saints Rest*.

Follow after Justifying Graces, and Justifying Duties,— Was ever such Language known from any that bore the Name of Protestants; from the *Arminians* themselves, (those Enemies of the Grace of God, as King *James* I. called them) not excepted?

One Man in *Exceter* Hanged himself, and so I believe have many others, on his speaking in that Book, so favourably of such as do so — Must every thing out that comes in his Pole, though never so inconvenient to mention, as all Divines thought and Practised accordingly?

Now on he goes to prove himself above all Divines almost in Parts, as before in Piety. He tells us, *p.* 157. *That it was his resolution to be against being the author of any Division, and would use all lawful means to prevent it or avoid it.*

The Resolutions were fluid, not fix'd, like *Jonah*'s Goard that sprung up in a Night and withered in a Night. Author or Fomenter are much alike, but he was both. One means, To hold his Tongue and to be quiet, perhaps he thought not Lawful. He was a Peacemaker by the same figure (Antiphrasis) as

Lucus

Lucus à non Lucendo, or *Montes à non Movendo*. For he was one of the greateſt Incendiaries in Church and State that ever appeared of late Years.

Now he comes about ſitting at the Lord's Table; but ſee in what a wild way he expreſſeth himſelf, *p.* 158. *I am not certain that Sitting is not by Command neceſſary, or that Kneeling, when of choice, is not a flat ſin. Let them juſtifie Kneeling that can, I cannot; yet would I kneel, if I muſt, not being certain it is a Sin.* Is a doubtful Conſcience nothing? Muſt they that thus think urge others to a Complyance? I remember *B. Morley* Bp. of *Worceſter* in his Letter againſt him, took the advantage of ſuch words as theſe.

1. Said he, *You can Kneel.* 2. *Coercion is the way to bring you to it, a good Conceſſion.* By ſuch words doth this Gentleman firſt put Scruples into Mens minds, then incourage the Magiſtrate to draw forth the Sword againſt them for their Non-complyance, having a doubtful Conſcience. Muſt Men comply with what they are not certain to be evil? It may be ſuch would yield to the Croſs in the Breaſt in Prayer too, ſprinkling with Holy water a ſymbol of Sanctification. All Mens Conſciences be not

of

of equal ſize or length. What ſhould induce him, ſpeaking of this, *p.* 159. to repeat the *Greek* of *Take, Eat, Drink*, where is nothing of a Criticiſm or Difficulty I cannot imagine, it is ſo pedantick, λάβετε φάγετε πίετε, &c. which is as bad as the common (but perhaps miſtaken) ſtory of *Auſtin* cited for an *Eamus*, ſaith St. *Auguſtine*. I remember the paſſage in that Father's Expoſition on the 122 Pſalm, *I was glad when they ſaid to me, let us go into the houſe of the Lord.* That bleſſed Father ſpeaking of the Excellency of the Houſe of God, ſaith, *Et hic eamus eamus*, which might well be cited with the foregoing Paraphraſe. But that by the way.

Unity, ſaith he, *is not only an inſeparable Accident of true Religion, but an Eſſential part.* I will not Quarrel with the odd Philoſophy here. Only, but wiſh he had better conſidered the Divinity of it, if it be ſo.

Now we have a long Story of a Combat between him and the Learned Biſhop *Brownrig* of *Exon*. He highly Complements him, nay ſo high, that I doubt it was but a Complement, which ſometimes is but a more fine and ingenious way of Lying, *That he excelled him in Wiſdom.*

Wiſdom and Humility. Strange! him that excell'd all the World. To which the Biſhop replies, *Your great Eſtimation of me and my abilities, is the error of your Love— quod non humiliter tantum, ſed veraciter dico.* But the Biſhop might pardon him, for it was a rare Error: Love hung upon his Lips when War was in his Heart; ſo that for this fault he might plead as *Balaam*'s Aſs to his Maſter, was I wont to do ſo heretofore? *P.* 177. See how he is higher than the Biſhop about his Epiſcopacy. All go too faſt or too ſlow, that keep not his pace: Yet ſays plainly after all, *That a Biſhop's Dioceſs of Old, was like an Independent or Anabaptiſt Church,* and cites *Ignatius* p. 178. *One Altar, one Congregation, was a note of a Church,* p. 178. He ſays very warily to Mr. *Johnſon,* that *In caſe of neceſſity it was Lawful to take Ordination from Prejbyters, and Mr.* Johnſon *yielded to the truth.* Well, he Converted Mr. *Johnſon*: There is the main of the ſtory; but he could not Bp. *Brownrig,* who as far as I perceive grew weary of him, and made him no Anſwer, when he ſmelt the deſign of Complementing him, which probably was to get him into a Diſpu-

Diſputation, and ſo proving himſelf wiſer than he. To that queſtion, *Whether we ſhould keep Peace with the Anabaptiſts?* What a noiſe there is what is meant by an *Anabaptiſt*? And then what is meant by Peace? And after many diſtinctions, ſays, ſo there is a Peace to be kept with Heathens and Infidels. What was that I pray, to the Queſtion, *p.* 179. Mr. *Griffith kept his Papers for Peace and Concord a whole Year, and ſhewed them to no one, nor uſed them,* 193. The wiſer he, to do what he could to keep the World quiet; would others had done ſo too, eſpecially Mr. *Silveſter* that can never make the World amends for the injury he hath done the King and his Cauſe; all the Proteſtant Churches and their Cauſe, and Thouſands of Worthy Men, ſlandered and abuſed. Beſides Mr. *Griffith*, he ſaith, *ſeveral others regarded not.* Better ſome to keep in their Wits than none. So,

P. 195. He adviſed about the matter of Synods, Men ſhould keep their Opinions to themſelves. So they might for him, for he could never keep his Opinion to himſelf in much ſmaller matters of leſs Importance. But why is not this

good

good Counſel taken, as well as given? He could no more do it, than keep a Coal of fire in his Pocket, though you might as well make a Coat for the Moon as fix on his Opinion. He was among other Men, what the *Engliſh* Man among others of other Nations before the Painter, when he put a piece of Cloth under his Arm, and a pair of Sheers in his Hand to make his own Dreſs, which chang'd ſo often, when others did not: But I pray Reader, give me that word back again, why he did not take the Counſel, he was Judge *Eli*, Father *Eli*, we are all his Sons (as before) and he was afraid too *he ſhould deal too tenderly with us.* Bp. *Uſher p.* 178. he ſays was unwilling to wrangle in the propoſals made to agree what were the Fundamentals of Religion. I have obſerv'd he never but once reflects on Bp. *Uſher*, whether becauſe Bp. *Uſher* urged him to Write much (though nothing to what he did) or any other reaſon I know not; but I believe in my Conſcience, he thought Biſhop *Uſher* a Child to him in Diſputation. Biſhop *Uſher* would not meddle, and now the work is put into the Hands of a skilful Man, an Artiſt

tiſt in every thing, and I pray ſee what he doth with the Queſtion.

1. He quarrels with the word *Fundamentals* in Religion. It ſhould be *Eſſentials*, 192. Juſt as he did with Faith's being an Inſtrument, when Dr. *Kendal*, Dr. *Tully* and others wrote and ſaid, *O the fate of Divinity, to be ſent to Crakinthorp, Burguſdicius*, or *Kekerman for Explication.* Well, now we have gotten a new word, and unexceptionable too, for it was of Mr. *B*'s making. What are the Eſſentials of Religion? *Nothing*, ſaith he, *but what is contained in the Baptiſmal Covenant. To believe in Father, Son and Holy Ghoſt, and give up our ſelves to him, renouncing, the World Fleſh and Devil.* What Childiſh anſwer is this, to this great difficult Queſtion? I would as willingly hear a little Child ſay his Catechiſm. *Who made you? God. Who redeemed you? Jeſus Chriſt* — On he goes with a Learn'd Obſervation. I ſuppoſe, ſaith he, *That quoad verba, no particular words in the World are Eſſentials of our Religion. He that underſtands not Credo in Deum, may be Saved, if he underſtand, I believe in God.* What pity it is that they who keep Common-place-Books, ſhould go without

out this choice Notion or rare Diſcovery? After all, he would offer to the Parliament for the Eſſentials of Religion, *The Creed, the Lords Prayer, and the Ten Commandments*, as containing all. And whereas ſome ſaid, *A Papiſt and Socinian would Subſcribe. So much the better*, ſaith he, *and the fitter to be the matter of our Concord.* Now he had fonnd out the Eſſentials, ſee how he ſwaggers and vapours, *That others wanted the Judgment and Accurateneſs that the work required, though they would think it ſupercilious in him to ſay ſo, but the tincture of Faction had blinded their Judgments*; and he muſt needs tell you the Men by Name, *D. Owen, Philip Nye, D. Gheynil.*——

Now Reader, When did you read ſuch fooliſh Confidence, or confident Folly, which you pleaſe?

I am ſorry, by the way, I muſt cenſure an Error here (no light one) others be guilty of as well as our Hiſtorian. How came the Creed of Humane compoſure, to keep Company with the Lord's Prayer and Ten Commandments; which are of Civine Diſcent? And that which adds great weight to the fault, is

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its ſawcineſs, rudeneſs, or unmannerlineſs to ſit in the upper place. The Creed tells us ſay ſome, *What we muſt Believe.* The Lord's Prayer, *What we muſt Pray for.* The Ten Commandments, *What we muſt do.* But ſay I and others *Quo jure?* Bp. *Uſher* is here named as aſſerting, *That in the Weſtern Churches, two Clauſes were not in the Creed, that now are.* I will not ſay all my Mind about this, made almoſt an Idol of; and you know what *Hezekiah* did with the brazen Serpent when ſo abuſed, made it *Nehuſhtan.* I was, ſaith our Caſuiſt, *under great weakneſs and ſoporous and ſcotomatical Illneſs in my Head when I was willing to give my Judgment.* He need not tell us how his Head is ſometimes when he Dictates to all the World, Talks as one between ſleeping and waking, — No wonder they did, what he complains of. *Reſolv'd to have their way, and that his Oppoſitions highten their Reſolutions.* The beſt way in the World, I think, to deal with Impertinents, and Buſie-bodies. *p.* 199. He tells us, *Two hundred and two Divines, with whom he was not worthy to be named* —— I verily believe he was far from thinking ſo.

I

I dare not undertake in the day of Judgment to Juſtifie thoſe Men—— In my apprehenſion is an expreſſion to be abhorr'd by all modeſt Men. No it is enough he hath been a Judge on Earth (and that an Unrighteous one) He will not be a Judge in the great Day. Well, when the Divines mended (at Mr. *Baxter's* humour) the Eſſentials, and thought now they had pleaſed him. No he quarrels again, about Coordinate—— it ſignifies this and that, and then diſſembles moſt ſhamefully, *That it grieved him to be offenſive to his Brethren.* Quiet good Man he! Who can bear the reading of thoſe Pages about Eſſentials without ſighing or laughing?

Now comes the Story of his Preaching before the Protector, and that but once, (and that was once too often, unleſs he had learn'd more Manners before he aſcended that Pulpit) and preacheth againſt Diviſions, when at the ſame time guilty of them and making them, 1 *Cor.* 1. 10. *That there be no diviſions among you*——

How Politicians maintained Diviſions for their Intereſt (Why not I pray as well as ſome Divines for their honour and

and Credit) *that they might Fish in troubled Waters*, (a Learned Phrase by the way to use before Courtiers) somewhat like the Puns or Gingles used in the beginning of the Sermon of Faith, *Heb.* 11. before King *Charles.* II.

He saith, *his plainess and nearness pleas'd not* Oliver, *nor the Court*, but they put it up. I suppose they were resolved if *Baxter* would not be quiet, they would.

At another time *Oliver* sent for him, and Mr. *B.* told him, *That the Nation never forfeited Monarchy* —— and *Oliver fell into a Passion.* I remember in a Reply to Mr. *Long* of *Exon*, telling this story, he tells us, King *Charles* II. said, He should ever Love him for his Plainness. You see he will not lose a bit of Honour— *Oliver* sends for him again about Liberty of Conscience to have his Opinion; and now we are told of *Oliver*'s *Dulness*, *Passion*—*not caring to hear, but speak* — I have had a quite contrary Character of him. Did *Baxter* Infect him, or breed his Disease in him?

He tells us, that Bp. *Usher* told King *Charles*, *That of Old Presbyters Ordained their Bishops, and cited* Jerom *to* Evagrius. A thing that deserves Episcoparians Consideration.

He

He ſays *p.* 207. Dr. *Hammond would yield to no Terms of Accomodation without their Prelacy All Churches without it are nothing.* Yet he bewailed the Death of that Man, *Who had he Liv'd, by his Pietty and Wiſdom might have prevented the after Violence*, ſaith he. Dr. *Hammond* is Dead, and if *B.* Wept, others might Dance at his Funeral. I know worthy Church-men that have ſaid, *It had been well for the Church if all his Books had been buried with him.* What woful work makes he on the New-Teſtament, following *Grotius* that lover of Novelties? Plain Texts muſt have new ſenſes, *Lay hands ſuddenly on no Man*, 1 Tim. 5. 22. *Was not Ordination, but Abſolution.*

If we ſay, we have no ſin, we deceive our ſelves, 1 John 1. 8. *Was not of the Righteous, but the Ungodly.* I have ſometimes wondered our *Quakers* never uſed his Authority, or Triumphed not in it. There is no end of theſe things with him, as I have obſerv'd in all the Epiſtles, running all to the *Gnoſticks*. A notorious *Arminian* he was, yet of the Church of *England*; a Contradiction, if Honeſty might take place. Some believe, that knew him well, he had been a Perſecuter

ſecuter great enough, had he lived. But *Baxter* and he were Brethren, as notorious Corrupters of the Doctrin of Juſtification, both Talk'd like Papiſts.

Now Reader, before I go any farther, give me leave a little to look back. When the Temple of *Solomon* was Built, *There was no noiſe of Axes or Hammers.*

But had Mr. *Baxter* been there, his Tongue might have ſerved for both. You ſee he loved not to be of other Mens mind. What need of all theſe long and many inſignificant Letters about Church Government, about which he had a great Itch to be at on all Occaſions, and yet the greateſt Cenſurer of ſuch a Practice that ever was. Was it his Province? Did no one underſtand it but he? It is known what one of the greateſt Divines in *England*, ſaid of him long ſince, *That his Parents might repent that ever they ſent him to School.*

We are told of his Converts, not a word of his Perverts, whom he drew from Aſſemblies where they were viſibly ſerious, and invited them into thoſe where they were openly Prophane. May not Thouſands Curſe the Day in a woful Eternity that ever they heard his name or ſaw ſome of his Books?

I desire some yet to consider. Remember the words of God by the Prophet, 2 *Hos.* 7. *Hosea, Return to thy first Husband, for it was better with then than you now.* You once could hardly hear a Sermon without some sensible affections, strong resolutions, can, it may be, find no such thing now all the Year long! I say to you as *Paul* to the *Galatians*, when their Faith and Affections had taken a very great Cold, almost to Death, *Where is then the blessedness you spake of?* Gal. 4. 15. This, this was the Man that decoyed you. This was he that would Paint out Bishops like Devils; and then plead for them, and so countenance them in persecuting those that did not as he. He hath reproached Dissenting Ministers in all their Sufferings as much as any Lord Bishop—and all under the covering of Peace and Concord. What Bishop *Stillingfleet* said of him long since, is notorious. *When the Books are full of War, Peace and Concord are in the Titles.* If he was the Infallible Man of *England* (though not of *Rome*) why told he not the World so in plainer terms than he did?

I wish he had not had such a Sceptical Head, as appears in some of his Wri-

tings. For I have Read many, many of them.

He had been (I humbly conceive) a wiſer Man if he had known leſs, or read leſs.

His Notions came too faſt into his Head, and no time allowed for the placeing them in order, or making them ſit down quietly; they joſſell'd and grumbled, and at laſt fought luſtily, and turn'd out one another. As if a Man ſhould put the Diſhes of Meat and Candles, *&c.* on the Ground, and take the Chairs, *&c.* and put them on the Table—

Many of his Stories are Fables. It is not enough to ſay we had ſuch a Story from ſuch a good Man that would not Lye; but it may be you had it from a bad Man that would Lye. I am of their Opinion, who ſay Mr. *Baxter* was as Proud a Man as any in *England* of a good Man. God left *Hezekiah* to himſelf, who ſhewed the pride of his Heart 2 *Chron.* 32. 16. The Prophet handleth him ſeverely, and we read of his Reformation. He humbled himſelf for the pride of his Heart. Some I know ſay otherwiſe, who fell before all he ſaid, or took him for a golden Oracle; but others

ſhould

ſhould feel his Sting. Never tell me of private Stories, contrary to open Teſtimonies in all his Books, and this Book now under Cenſure.

Yeſterday a Paper was put into my Hand, one Sheet in Print, where were nothing but Commendations of Mr. *Baxter* by Conformiſts and Diſſenters. Some are Trifling Stories. One Converted by his Book. What is that to the Man? Another ſaid, He was a pious Man. Who ſays he was not? At laſt comes Sir *William Morrice*, with his florid Encomiums, like his ſtyle in Writing and Talking, for I knew him. He was more for Sauce than Meat. Mr. *Baxter*, you muſt know in his *Right to Sacrament*, had highly commended Sir *William*, and Claw me, and i'le Claw thee, goes almoſt all the World over; Let Men ſay what they will. Sir *William Morrice* never in good earneſt deſired to ſit at Mr. *Baxter*'s Feet, who thought hardly any Man in the County good enough to ſit at his. *Biſhop Patrick* is named. He loved him for his Doctrin of Juſtification by Obedience to the Goſpel, and for going to the Prayers and Sacrament, and Reviling his Suffering Brethren, and ſo

I remember he blames ſome (meaning I ſuppoſe principally Dr. *Pierce*) for giving ſo hard a Character of him to the World. *Baxter* was ſo charm'd with his Commendations, that he would rather let the Cauſe ſuffer by Raſcally Debates, than appear againſt them. Good Judge *Hale* loathed the Books.

Dr. *Sherlock* is named too: Bleſſed Company! one whom many Churchmen Write againſt, and charge with Blaſphemy. He is a Fortunate Man, that was made Dean for making the King an Uſurper.

Biſhop *Wilkins*'s Commendation is high (and ſo Mr. *Glanvils*) What will follow? *Quot homines, tot ſententiæ.* Now let me Impannel a Jury on the other hand.

Dr. *Tully* thought not ſo of him. He tells him of coming out *in his little Cockboat, againſt all the Fleet and Navy of Proteſtant Divines — would Teach him how to ſtudy Divinity.* A pleaſant Humour! Teach him, that thought he could Teach all the World. And he Laughed at him, for his *Secondary Original Sin, a Second firſt Sin.*

Mr.

Mr. *Troughton*, I have heard him ſay, *If Mr.* Baxter *had been a Scholar, he would have learned ſome Manners. That he believed Mr.* Shepard *and ſuch Divines more Skilful than he.*

And ſeeing theſe Men name Dean *Sherlock*, We will have Mr. *Long* on our ſide. What doth he charge him with, as to *Latin*, *Greek*, Philoſophy? I think he was not (or cannot be) well Anſwered.

Some more there are, but theſe are the Choiſe in that Paper. I have it not by me, nor any one Book to help me, being a Stranger in *London*, and in continued Pains.

I hope I have not miſtaken in any one paſſage in any Authors I have named, if I have it is an Error common to them who are in full Studies. Therefore put not that for a cauſe which is no cauſe.

But what a noiſe is here? Mr. *Baxter was a great Man.* It is granted. But was he ſo great as he made himſelf, or his Proſilytes make him? Was he greater than all other Men, Biſhop *Stillingfleet*, Dr. *Owen*, and many others? Had he not many Flaws in all parts of Literature they were beyond danger of? But the common Cry is,

Mr. *Baxter was a good Ma*[illegible] What then? I Challenge all the [illegible]orld to tell me where, when, to who[illegible] I denied it: But was he above all other Men in Sanctity? B[illegible]. *Usher*, Mr. *Dod*, Mr. *Joseph Allein*, Mr. *Tragosse* of *Cornwal*? No, no, some tell you, *That he that hath not Learned Humility from Christ* (which these Men did) *hath learned nothing savingly of him.*

Come now and let us reason together, (without the breach of Union again) about him.

The great Men before named, Did they then see *Methodus Thelogiæ*? No, it was not then Born, and I belive they saw not many other Unlearned Discourses of his.

Could he Speak or Write good *Latin*? If you say Yes, some will tell you that you know not what good *Latin* is. Was he a *Grecian*? A Poor one. Was he Skilled in the *Oriental* Tongues, as our great Lights are? Saw you ever one *Hebrew* word in all his Books? How poor is his Defence about this in his *Right to Sacraments*. Was he a Profound Logician? I have proved the contrary before.

Were

Were not his Self-applauſes loathſome, and falſe too, as I have prov'd?

Was not his Contempt of Learned and Pious Men intolerable? The now Cenſured *Reliquiæ* prove it. *Raw, unſtudied, ſhort-ſighted Divines*, was Language common with him.

Was he not a reſtleſs unquiet Man, and Rude beyond all meaſure in Diſputations, and yet moſt Magiſterial, Dogmatical and Concluſive?

Were not his Notions the ill-ſhapeſt, Incoherent things imaginable?

I have often ſaid, *Calviniſm* and *Arminianiſm* have a Conſiſtency, but *Baxterianiſm* hath none, but is a meer Gallimophery, Hodg-podg Divinity.

In *Calviniſm*,

Election, particular Redemption, Irreſiſtibility of the Grace of God in Converſion, Juſtification by Faith only, Perſeverance. Theſe all Cohere.

In Arminianiſm,

Non-election, Univerſal Redemption, Free-will, Juſtification by Obedience to the Goſpel (which not all, but ſome of them aſſert,) Falling from Grace. Here is a Conſiſtency, tho no Truth.

But in *Baxteraniſm*,

Redemption, with the *Calviniſt*.

Univerſal Redemption, with the *Arminians*.

Irreſiſtible Grace in Converſion, with the *Calviniſts*.

Juſtification by Goſpel Obedience, with the *Arminians*.

Perſeverance is made indeed a *Dubium*.

That the Non-elect are all Redeemed, perhaps may be Sanctified, but ſhall certainly fall away, intangles our Buſineſs the more. The *Arminians* ſpeak Senſe. Theſe none. But,

New things muſt make a new Party.

Was he not a bold daring Man, far from the common modeſty of Divines, to Talk and Print about uſing a Crucifix as a *medium excitans* in Meditation?

Harken, you Young Men, Talk with modeſty: Theſe things are too high for you; though you ſeem to queſtion little that he ſaith.

Are the Spirits of Brutes Immortal? Muſt the World in the Moon be Talked of, in Practical Tracts?

Hath he not ſown the ſeeds of Diſcord among Brethren about Church Diſcipline, much more about Doctrin?

Is

Is not the coming of *Baxterians* ominous? I will not ſay what I know.

Theſe things I fear, are but the beginning of ſorrow. They will as ſurely Tare our Aſſemblies in pieces, as ever did their Elder Brethren (the *Arminians*) the *Dutch* Churches. And all this was done by our Peace-maker, The Catholick Man, The unfeigned lover of Peace and of Concord.

He that ſaith in his *Chriſtian Directory*, *If you be famous for any Grace or good Work, expect to be Defamed for the quite contrary.* (A good Direction) *I have known ſome*, ſaith he, *that have given away almoſt all that they had to the Poor, and hardly kept neceſſaries for themſelves; yet theſe Perſons have been accuſed of Covetouſneſs, Unkindneſs, Hard dealing.* Now obſerve, Famous Perſons cannot be named but he muſt come in for a ſhare. *I* ſaith he, *never made any thing more my work, than to promote Love and Concord, and beget in the different Parties a good Opinion one of another; yet there has not been wanting thoſe that have ſaid of me, That I deſigned a New Party.* Whether he Deſigned or no, he Effected it, and tugg'd for it to purpoſe. A Worthy Aged Di-

vine

vine that Loved him in this City, told me, when he desired him once to Preach for him, he said, *I do not care to go into the Pulpits of any, but those of my Opinion.*

See how Lord-like he speaks, *p.* 211. *And though our own Judgment be for a Bishop and Presbyter in every City* —— Our own Judgment, Prince-like, or Prelate-like! And the Fanaticks, who were against the coming in of the King, Censured. And I pray what was their Fanaticism? Many said, The King's Judgment was judged uncertain as to Religion. That the Duke of *York* was a Papist; but D. *Lauderdale* satisfied them.

Reader, Hast thou patience to Read without sweating (would I had) to Write this? All prov'd true, and *Lauderdale* a Vile Man, given to all Wickedness, yet this was he that quieted the Minds of many against the Fanaticks. *P.* 115. *A Clergy Man was sent with high Complements to my self, and a pompous Character of the King* —— *Ego et Rex meus.* *P.* 216. He tells us, *of Hundreds put out better than himself.* I believe he thought not any one of them half so good. *Were they all Silenced, and sent to Goal,*

he

he ſhould there have the comfort of a quiet Conſcience, in diſcharging his Duty in bringing in the King: And yet, ſaith he, *this Change is like to be the Damnation of Thouſands of Souls* ——

Good God! Never did I read ſuch a mad Hiſtorian. Who I verily believe hath and will make more Atheiſts than many Miniſters can make Converts. *I preached,* ſaith he, *of Differences, and the way to cure them, and that it was impoſſible for a Man to be true to the Proteſtant Principles, and not be Loyal, p.* 217. Reader, I take it for granted, that thou art a Man of ſome Wiſdom in thy Head, and Honeſty in thy Heart. Didſt thou ever read ſuch a piece of Pride, Vainglory, ſuch a Cenſurer of ſome, Slanderer of others?

And now comes a long and tedious Story of the Lady *Anne Lindelys* turning a Papiſt, *p.* 219. D. Gunning *told her the Reformed Churches beyond Sea were no true Churches for want of the Hierarchy, but the Church of Rome was a true Church.* Such Doctrin is able to make any Zealous Proteſtant loath the Church of *England,* as ſo much ſymbolizing and uniting with the Church of *Rome.*

Rome. She was had away to a Nunnery, and a long Letter is ſent from Mr. B. *which he believes ſhe never ſaw.* Why then muſt we ſee it? Why ſo many Letters on all occaſions? when the ſubſtance of them (if there be any there) may be expreſt in a few Lines. But to have the ſame Stories, Arguments, over and over is intolerable. Like the Welch-man, tell a Tale, and begin it again.

But ſome Men are great admirers of the Brats of their own Brain, and therefore fooliſhly think others are ſo too.

He tells her, *How the Prieſts had the advantage of him in Abilities: He never had the advantage of a Tutor in Theologie not a Month in his life, and mean were his Abilities.* And what was all this for, but perhaps to tole in ſome unwary Prieſt to combate with him, that he might have the Glory of a Triumph and Victory? Or that the World might the more admire and adore him whoſe advantages in Education were ſo much below theirs and yet his attainments ſo much higher? Now he hath an opportunity to tell the World, what a hard Student he was, *that he could hard-*

hardly find time to Eat or Sleep in Whims—He could find time to quarrel and contend more than enough. No doubt it was mighty edifying to this Lady to hear Syllogiſms from him, and how he will prove or deny the Minor, *&c.* Which puts me in mind of his Poor mans Family Book (yet of a great price) full of intricacies. At laſt they have a Catechiſm explained: And about God, the Poor Man is told of a *Spirit negatively and poſitively conſidered, of a Genus and Species, and univocal and equivocal* predications —— Thus doth he make Fools of others, or of himſelf. Now he tells her his *Key for Catholicks* and other Books were not anſwered. When they are, they may call for more. Under the title of *Key for Catholicks*, is this, To leave him for ever without excuſe, that after the reading of that Book ſhall remain a Roman Catholick. O the Pride of Mans Heart! Were they not as much left without excuſe before by reading other and better Books againſt Popery than this? No, the ſenſe of all is this, I have written better than others —— He often Triumphs that the Papiſts

Papiſts Anſwer not his Books. I know they Anſwer Dr. *Stillingfleet*, and others, but contemn him as a Whifler, and I obſerve in their Polemicks, mention him with ſcorn. *I would*, ſaith he to her, *p.* 222. *rather be chop'd as ſmall as Herbs for the pot than be a Papiſt*—— We know not that it is convenient to uſe ſuch common trifling Phraſes uſed among the Vulgar.

At laſt he ſays, That the Papiſts have more and greater differences among them than the Proteſtants; which he would prove before impartial Witneſſes, *p.* 224.

Now this is not true, and other learned Advocates for the Proteſtant Religion dare not aſſert it. They are all one at their Maſs, and at the Sacrament, owning Tranſubſtantiation. Are we all one at Common-Prayer? No—Their Heats and Diviſions are great, yet not like ours, yet their Religion never the better, nor ours never the worſe for all that.

The *Jews* and *Pagans* when they came into the Chriſtian Church of old, found many more Diviſions there, than in the Communions they had forſaken, *Gnoſticks*,

Gnoſticks, Valentinians, Arians, &c. The Enemy will ſow Tares in Chriſts Field whilſt men ſleep— He that tells her ſhe is made believe the Crow is white (learnedly expreſt) *would make us believe ſo.*

Now comes the Story of his being made the King's Chaplain in Ordinary, and that he never Preached but once before the King, and never had one Penny for this Place: That the King would have the Sermon Printed; that Dr. *Pierce* denyed this, and now the Certificate is publiſh'd.

What a Task have I to read ſuch tedious, unprofitable, impertinent Tattle? King *Charles*, and the Court were ready to call for a Hoop to hold their ſides with laughing, to ſee at that time how Godly they were forced to look: And how Maſter muſt bow down his head whilſt ſuch a Puppy prayed. This was ſaid of the King. Now he complains to the King of Turbulent Fanaticks. Reader, Doſt thou remember that any of the King's Party writing againſt the Army calls them Fanaticks, ſo often as this intolerable Scribler doth?

Tenet

Tenet insanabile vulnus
Scribendi cacoethes. *Juve.*

A Name which afterwards was given to him, and to many better Men. The King made a fair Speech of uniting them, (which no doubt he never intended) *That good Mr.* Ash *wept for joy*, saith he, so did Mr. *Case*, before him. When he saw the King at his private Devotions; O what a King had they! a Godly King. Though some say, That when the Lords Anointed returned to *England*, the first Night was *Castlemain* prepared for his Bed: and what a filthy bundle of Iniquity His Sacred Majesty was, the World is not so happy to be ignorant of.

Is it not able to make any Man sick to hear a thing so often mentioned, as B. *Usher*'s Model or Episcopacy? Thousands of times perhaps in other Books, and this? I have sometimes wondred that one Man in the World could please him; but he chose one so famous for Learning and Piety, that it might be no disgrace to him to make so great a Man his Guide, who would be such to all the World besides. But at last the wonder is over. He tells us that Bishop

Usher's

Uſher's Model, was not in all things as we could wiſh— I ſhould have thought he would as ſoon have ſaid ſo of *Paul*'s Epiſtles. Is this it, to tell us even to loathing B. *Uſher*'s Epiſcopacy, B. *U*'s Epiſcopacy, B. *U*'s Epiſcopacy? But at laſt it muſt be cenſured with *Dioceſan Prelacy*, *Presbytery*, and the *Confeſſion of Faith*, and *Aſſemblies Catechiſm.* He tells the Biſhops, *That Charity and Modeſty might make them not to overvalue their own Judgments, or without ground vilifie the Judgment of their Brethren*— But let the Biſhops get what modeſty they will of that kind, he hath none. See how rudely he treats thoſe Learned Men, the Biſhops.

If you be ignorant of what is done by prophaning Sabbaths. You be ſad Paſtors— Such things as we complain of are eaſily underſtood by them that are willing. We are ſorry that you ſhould be able to be ignorant of them; or if you know them, ſuch Camels ſhould go down.——

It is a known Story what B *Stillingfleet* ſaid long ſince. Dr. *Owen* dealt with him like a Gentleman; Mr. *Baxter* like a Threſher. He had no good Manners. Where ſhould he learn them?

We

We have a plain Proverb, *The Horſe that never eats Oats*, &c. He was not born nor bred a Gentleman, and therefore could never talk nor act like a Gentleman, *p.* 254. *If you ſpeak this of your Prelacy, it is as great an untruth as ever ſaw the Light*, ſaid he, *If our way was not the Ancient way of Praying, you may hang us*—He tells us that Mr. *Calamy*, and Dr. *Reynolds* thought him too plain in the Addreſs to be made to the King, and that ſome words looks on them as threat. That the Earl of *Mancheſter*, the Lord *Hollis* (their good Friends) told him he muſt carry it to the King himſelf, none elſe would, unleſs he mended it. He ſays, *He was never uſed to Court Language, and Conſcience put him on it* — How came he then to be ſo Officious? He muſt do all. Why had he not left it with Men that underſtood Manners and Civility?

He ſays, *p.* 266. to the King. *If they who took the Covenant ſhould renounce it, How ſhall they be taken as Witneſſes in any caſe, or be fit for common converſe, or be regarded in their preaching by the People?*— Though I believe renouncing the Covenant to be a great Sin in them that took

took it, yet must we run up a Controversie to this heighth? What if their minds were changed, by conversing with some Learned Anti-Covenanters, or reading their Writing, such as Dr. *Featly*, Bishop *Gauden*, and others?

Now we come to another fine Story of Dr. *Pierce* and him, *p.* 277. *Whether he was indeed one of the Kings Chaplains, and his Sermon commanded to be printed by the King?* But, *Cui bono*, to tell the World so often of these, and thousands such things as these?

Now a Bishoprick is offer'd him. He was at a great stand what to do. Very inclinable to accept it, but much concerned what all Men would say. He confesseth he advised Dr. *Reynolds* to accept it; And he did. Mr. *Calamy* was advised by him to the like, and petition made, *That many of his Party might be made Bishops too, and he would sow the Seed of Satisfaction in the Country*—— Profound Oratory! All was when the King pretended Moderation by his Declaration. Here is enough to let the World see, that our Mortified Piece needed more Mortification. Were not these some reasons among others,

the

the Biſhoprick might be offer'd in a Complement? might be only a little while till thoſe Tools had done the work deſigned by it? Let others think what they will, had he been made a Biſhop, I doubt whether he had not been a greater Perſecutor than ſome he complained of; than Biſhop *Reynolds*.

Alderman *Aſhurſt*, *p.* 290. is highly commended for Piety, *&c.* No doubt Reader but that he was a Star of the greater Magnitude, and the beſt of Mr. *Baxter*'s Friends. Yet I will tell thee I heard Mr. *Baxter* Preach his Funeral Sermon (ſince printed) the only time I heard him. He made him ſuch a very Sir *John*, as he injuriouſly did others; as if but—— He told us, that Alderman *Aſhurſt* could not renounce the Covenant, ſaying, *It obliged no Man, ſeeing men by it were bound to ſerve God.*—— Now if he were guilty of ſuch weakneſs, Was it done wiſely of Mr. *Baxter* thus to expoſe his weakneſs when commending his Vertues?

Now we are come to Mr. *Elliot*'s Letters to him from *New England*. Men of modeſty uſe not to Print without any neceſſity the Letters of their Friends to them,

them, full of Commendation for Wisdom and Piety. Now for the Reverend Mr. *Baxter*, Chaplain in Ordinary to his Majesty. His holy Prayers, holy Retirements, *&c.* What need such long and tedious Letters, when we might be told the sense and pith of all in a few words? But the World must know his Praises. He tells Mr. *Elliot That he never saw a right Scheme of Theology*, p. 297. What Man said it beside himself? O Luciferian Pride to strike down all Divines, at home and abroad at a blow! *Till* Methodus Theologiæ *that Excellent Book for good* Latin, *curious Distinctions and Othodox Doctrin, came out.*

He says, *p.* 306. *When the King sent out a Proclamation for some Learned Divines on both sides, Prelatical and Presbyterian, to meet together to consider what Alterations should be made in the Liturgies, he made an entire Liturgy in a Fortnights time. He brings in the Book among his own Party, but,* saith he, *they went on with Additions to the Old.*

Reader, I have seen Mr. *Baxter*'s Undigested Liturgy many Years since that he here speaks of. What Pride was this

this to imagine? The Old Prayer-book ſhould be laid aſide for his New one? Why he make a Liturgy more than another, and he alone? I remember he had ſuch a good Opinion of it, That he adviſed the Diſſenters in their Meetings on the coming out of King *Charles* II's Indulgence, to Read his new Liturgy. What muſt he Teach us all to Pray too, and Read his Prayers? Muſt he needs be Biſhop among us, ſeeing he cannot be ſo in the Church of *England*? I ever took this to prove him to be an Infamous piece of Pride. He ſays that Dr. *Lightfoot* came among them only once or twice, and ſo ſome others; that Dr. *Horton* came not, but pleaded unreadineſs to ſpeak. I believe the true reaſon was this, They were Learned and Modeſt Men, and could not endure to hear one, that lov'd to hear himſelf, and that over and over the ſame things. Dr. *Wallis* (as he tells us) deſired his Silence in one caſe —— but could not be heard. On runs he, againſt the will of all his Friends ——

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Now we come to the Defects of the Common-Prayer Book.

But why muſt we Buy and Read theſe things over and over? Here is a long tedious Story of things unſuitable now to be Talkt of. Nō wonder the Cauſe miſcarry'd, when in ſuch bad Hands. See how he begins.

1. *Order requires that we begin with Prayer to God—which is not obſerved.*

2. *That the Creed and Decalogue, ſhould go before Confeſſion and Abſolution, or at leaſt before Praiſe in the Church.*

Now where he mentions the old complaints of the Non-conformiſts he doth

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well, but he must come with new vain ones of his own; and observe how dogmatical and positive he is, contrary to, not only the Practice of the Church of *England*, but Presbyterians in the late times, and to this day— As they begin, *Dearly beloved Brethren, The Scripture moveth us in sundry places* —— So I and many more begin with a few considerations to quicken to Prayer, and other duties. Yet some do begin with Prayer, *Enter not, &c.* in the *Liturgie*.

By the way, I will divert the Reader with a Story. On a Saints day came a Parson to read Prayers. None being in the Church but him and his Clark. The Parson takes up his Book and read, *Dearly beloved Thomas, The Scripture moveth us* ——

Order requires. Whose Order I pray, God's, or Man's, or Mr *Baxter*'s?

And that about the Creed, is not worth our observing.

That the *Litany* wanted the Method of the Lord's Prayer. Though he condemns all Prayers without this method, yet can give no reason of this. *This is not to observe just order; but deformity is without it*, saith he, *The Prayer for the Church Militant*

Militant is the beſt in the Book, but yet very defective. P. 312. ſaith Mr. *Find-Fault*, He cenſures the Expreſſion *With my body I thee worſhip*, which is not civil reſpect, as the People worſhipp'd the Lord, and *David* their King — but I think it is *Coitus* or the Conjugal Act which was mentioned odly in the Old Prayer-Book. He is harping again on the old ſtring to make diſcord. Did any before our Eagle-ey'd Man ever thus aſſert? No. And that pleaſeth him.

Muſick is reflected on, *p.* 317. yet once Organs were like Spectacles to help the Natural Sight, and as a Cup of Wine before Prayer, to carry away ſadneſs. *Chriſt. Direct.* He deſires the words, *Deliver us from ſudden Death, may be from dying ſuddenly* —— No wonder they loathed this affecter of Changes. *P.* 322. *The Biſhops Patience was never*, he ſaith, *ſo put to it to hear ſo long a Petition* —— Which no doubt, might tire any but him that made it: And *he believes they read not what was offer'd in the Reformed Liturgy.* It may be ſo. But Reader I did many Years ſince, and was ſurpriz'd to ſee a Man ſo Conceited of Prayers of his own Compo-

ſure, as to imagine they ſhould be made a Liturgy. When I profeſs, I hear more excellent Prayers in our Aſſemblies, by many Miniſters. Away *Baxter*, Thou conceited ſhameleſs Man, who in the Pride of thy Heart, thoughſt thy Liturgy better than the Old one, and more eligible for Matter and Phraſe.

Dr. *Pierſon*, he ſays, *Diſputed on their ſide*, p. 337. *That* Bp. *Lany* ſaid, *Juſtified Perſons have no Sin. But*, ſaith he, *I opened the nature of Juſtification to him.* (very Othodoxly no doubt.) *He was confounded, and unſaid all again; and knew not what he ſaid.*

I profeſs Reader, I know not what to make of this Story: It is not eaſie to imagine any Biſhop in the Church of *England*, ſhould be ſo Ignorant; though many ſuch have been, and are in the Church of *Rome*. And I cannot Cenſure any Man upon *Baxter*'s Evidence — Makes he not a Man of a Wad of Straw, and ſo Fights with him? Well, but *Baxter* Confounds him, (that he doth) and all the World beſides. He ſays *They Laughed at me, about my ſenſe of Juſtification* ——

Now

Now Bp. *Morley* is Cenſur'd for Mouthing at him, becauſe he ſaid, *For a certain ſpace, a Man might be without any Act of Sin.* The Biſhop interrupted him, and asked, him, *Can a Man be at any time without Sin? Dr.* Bates, *What ſay you? He interrupted me —— and ſaid I had ſpoken enough, if that were good, and that I had ſpoken more than any one in the Company.* A good reaſon why, I doubt not in the leaſt, but he thought himſelf much the Wiſer Man than any there; and that they were ſome of them Raw, unſtudy'd Divines, in compariſon of him: And had they taken the work out of his Hands, he had carped at them more than the Biſhops would; and that fear of this, made them let him take his own Courſe. *Perſons*, ſaith he, *may be free from Acts of Sin in Infancy, Madneſs, Sleep, ——* All think not ſo: And I will not enter into a Diſpute. Bp. *Morley Talked louder than I; and would not hear me*— Strange! not when *Eli* was ſpeaking to his Sons (as before.) That Bp. *Lany* ſhould ſay, *p.* 338. *When* Jeroboam *made* Iſrael *to Sin, they ſinned not before, and ſinned but in that one Sin.* I cannot eaſily believe all, that The

words were ſpoken in this ſenſe. A Letter I ſaw from one *Baxterian* to another, who confeſſeth Mr. *B. Would put Mens words on the Rack, and make them ſpeak what he pleas'd.* This was the only fault named. But it is a great one. Here he tells us, how the Company fell a Laughing at him. Well they might, if not for ſome poor Logick, yet for poor Oratory, Quoth I, and Quoth he; and Quoth he, and Quoth I —— and ſuch obſolete words. But they Laughed not at Dr. *Bates* and others, but paid them Reſpect. When he was blamed for ſpeaking more than the reſt, *p.* 339. he tells us roundly, *It was his Duty, and his Brethren would ſtop him, if they thought he ſpoke too much.* That Bp. *Morley* ſhould ask him, *Whether he knew any Conformable Man was for the Parliament?* Who was it? Bp. *Williams* Arch-biſhop of *York* —— I cannot believe the Biſhop to be ſo forgetful of ſo famous a Story. For Bp. *Williams* was poſitive in the Cauſe of the Parliament, and doubted not, but he ſhould Convince the King, could he Talk with him one Hour. A little miſrepreſentation of a word or two, makes a Story quite another thing.

Bp.

Bp. *William*'s Heart was not only in that Cauſe, but his Hands too, being a Commander for the Forces of the Parliament in *Wales*.

Now Mr. *Baxter* ſtops a little to tell us Stories of himſelf. He tells one well worth the hearing, of Dr. *Bates*, *How, he asked Dr.* Gunning, *p.* 340 *They might bring in Holy-water, Lights, as well as Groſs and Surplice.* They ſaid, *Yes, we ought to have more, not fewer.* Dr. *Bates* ſpoke to purpoſe, This was not bawling. Anſwer it who can, I dare not pretend to it; would the Doctor had ſpoken oftner, and Mr. *Baxter* not at all.

Though they frowned at my Freedom, they never accuſed me of unmannerly Language, 343.

A Frown is Reproof enough, or leſs among wiſe Men, They were better Bred than to ſpeak roundly.

Naſo ſuſpendis adunco, Juv.

When the Zeal of the Nation was moſt againſt Ceremonies, I wrote in favour of them —— Always was he troubled with the Spirit of Oppoſition. Our Quiet Man, was never quiet; our Man of Concord, was always in Diſcords.

The matter in *p.* 346. 347. deſerves Conſideration on the 14th of the *Romans*.

Give me leave, Reader, to tell one Story of a Friend of mine. An Aged Learned Divine came to me about Seven Years ſince, being inclinable to Conform, and deſir'd me, as he did others, to be free with him. After we went the beaten Rode of Liturgies and Ceremonies, I told him if I could Read every Word of the Service, and obſerve every Ceremony injoin'd; yet I muſt unavoidably be a Non conformiſt. *Why ſo, ſaid he?* Becauſe it is not enough for me to Conform my ſelf; but I muſt be on Oath to impoſe on others. No Croſs, no Baptiſm, no Kneeling, no Sacrament, *&c.* Now if theſe things be ſuſtiouſly evil to you ſo long a time, and you could not be ſooner ſatisfied, will you be ſo cruel to your Brethren that are not ſo, to have a Hand in all their Troubles, to read Writs of Excommunication againſt them? *Balaam* could ſay, as bad as he was, *How ſhall I curſe, whom God hath bleſſed?* *Paul* ſaith, *Romans* 14. *Him that is weak in the Faith, receive ye, but not to doubtful Diſputations.* Yes, ſaith the Church of *England*, fill his Head

Head with them. *Let us Judge one another no more*; which Dr. *Hammond Interprets of Excommunication*. If you ſay the Magiſtrate interpoſeth his Authority, I ſay, the Magiſtrate is under the ſame Law of Chriſt, and Command of the Apoſtle. I am ſure, All the Power on Earth cannot take me off this Rule —— He told me freely, *I never thought of this*, and went away much troubled — And therefore, I humbly conceive, the truly Eagle-eyed *Sanderſon* fail'd in his much admired Sermon on that Text, *Rom.* 14. 3. To tell us of the Magiſtrates Determination — *Paul* would not Determine nor Impoſe. Bp. *Sanderſon*, ſaith he, *is now put in the Chair*, —— *a Learned Grave Man.* Well, Mr. *Baxter*, now you have one of the greateſt Men in the World, at that time to deal with, have you nothing againſt him? Never a Mote to ſpy in his Eye, who could never behold the Beam in your own? Yes, *He was a peeviſh Man*, p. 357. *And this Peeviſhneſs had many Cauſes, and ſome bad, very bad ones; Injuries, Partiality, Temperature and Age.* And now comes the cauſe of all this odious Character — *In angry words he pro-*

nounced, That Dr. Gunning *had the better.* Never did I hear or read ſuch a Charge drawn up againſt this Stupendious Piece of Learning, Wiſdom and Modeſty. But who can eſcape this Defamer? Bp. *Sanderſon* was one of the great Men in the World, deſervedly honour'd by all Diſſenters.

To my remembrance, I never heard any one Non-conformiſt Reflect on him till now. I wiſh ſome Church-men could ſay ſo of ſome great Men among the Diſſenters. I deſire thoſe of the Communion of the Church of *England*, not to charge the Diſſenters, with this Man's Extravagancies: His Tongue could no Man Tame, it was *full of deadly Poyſon, ſet on fire of Hell, and would fire the whole Courſe of Nature*, Jam. 3. 8.

But of all things one would think Peeviſh Mr. *Baxter*, a ſecond *Jonas*, (a peeviſh Prophet) ſhould of any Man, never have accuſed any Perſon much with this, much leſs *Sanderſon the great.*

Loripedem rectus derideat Æthiopem albus. Juv.

Dr. *Gunning* ſent him word, *He would receive no more Letters from him.* p. 363. The wiſer Man he.

I would, saith he, *give a Character, of each of them that managed this, might it not be thought Impartial in an Historian.* I will omit it.

What Character? No good one, no doubt, unless of himself. And of the Bishops and others, hath he not given a Character bad enough before? What still like Flies come to the sore places? Worse still! What hath the Eagle (I will not say envious) Eye espy'd?

I will omit it, saith he, and yet falls foully on many of them. Bishop *Cosins Talked with little Logick, Natural or Artificial. And*, saith he, *I saw not one much moved by what he said; but two Vertues he shewed (though none took him for a Magician) one was, that he was acquainted with the Fathers and Councils, and the other was a rustick Carriage; and therefore more familiar was he, than others.*

You Clergy-men, Gentlemen and others, I pray you, keep your Passions within bounds, regard not what he said of any of yours or ours. I knew long since, his Character of no Man was to be regarded; and he (or Mr. *Silvester* by this Book) have prov'd it to purpose. We know though Bp. *Cosins* was

was a Man more ſuperſtitious than moſt of the *Laudenſian* Faction (Read *Quench Coal*) yet he was a good Profound Scholar. His Hiſtory *Tranſubſtantialis Papalis* proves him ſo. Which I have read with great delight. *He was no Conjurer*, ſaith Mr. *Baxter*. A more modeſt way, is this among Men, to call a Man Fool. His *Latin*, is Elegant, clean; not ſuch ſtuff that might make a Man ſick to read. Are knowing the Fathers and ruſtick Carriage two Vertues?

Riſum teneatis amici.

Now Avat Dr. *Sanderſon* again, ſaith he, *His Learning was well known* (would yours were Mr. *Richard*, by the way) *and his peeviſhneſs not unknown.* Not yours I am ſure Mr. *Baxter*.

For you made all your Antagoniſts to know it, proteſt Ten thouſand times over, that in your Scurrilous Writing againſt Men of Worth, *you felt no Paſſion*, no one Man will believe you.

Bp. *Reynolds* is a Learned Man too, p. 364. You Mr. *Baxter* perſwaded him to accept of a Biſhoprick. I hope he may eſcape your Cenſure. No, *His timorous Reverence for great Men, made him unfit to Converſe with them.* Great Men

Men reſpect great Men. But Mr. *Baxter* Talked ſo much, no room was left for thoſe Modeſt Men to ſay any thing. His Clapper was always going.

Now we are come to a high Commendation of Dr. *Pierſon*, *for Learning*, *Gravity*, *freedom from Paſſion* —— *that he was the beſt of them all on that ſide*, *was the Glory of their Cauſe*.

Well, Mr. *Baxter*, this Man appears lovely almoſt all over. If you cannot charge him with any open vile Irregularities, you Eagle-eyed Man, cannot you go to the Heart, and eſpy Mens Thoughts, Principles and Ends? Yes, I warrant you. *But we doubted whether he heartily maintained this*, ſaith he. *We*, you muſt know, Mr. *Baxter* ſometimes puts for *I*, for this is the way of Kings, and of the Apoſtles—— Reader, I will tell you, I heard this Dr. *Pierſon* once at a Commencement in *Cambridge* Diſpute, but whether ſo much above others as *Baxter* ſays, let others judge, not I. His Expoſition on the Creed is a good thing. But is it a great thing? I thought by a Speech I heard him make, in which there was a magnifying the Uſe of Ceremonies, that his Head and Heart were

in

in for a Ceremonious Cauſe, which he then compar'd to Garments, and thought Churches naked without them. Now he was a very modeſt Man indeed, and I believe he might more mildly bear *Baxter*'s Talkative humour than the reſt, or ſpeak leſs againſt him, which made him thus commend him. On he goes with Dr. *Gunning*, whom Mr. *Baxter* (juſtly I confeſs) Cenſures as a high *Arminian*, and therefore ſay I, no true Son of the Church of *England*, but a Baſtardly one. All are ſo, notwithſtanding their Declarations before God and Man, They believe the 39 Articles. He was alſo a very Ceremonious Man. *But* ſaith *Baxter*, *Paſſion over-run him in Diſcourſe.* If it were ſo, *Baxter* was no fit Reprover. *Mat.* 7. 3, 4.

I heard him alſo diſpute in *Cambridg* at the ſame Commencement, and with that ſmartneſs, and pungency, that I have ſeldom heard the like. But no doubt the buſineſs is this: Theſe great Men could not endure to ſee this Upſtart Hector them all, a Man of mean Deſcent, mean Education, a mean Linguiſt —— thus to ſtrut and look them in the Face with ſuch confidence, as if they

they could not anſwer him a word.

Aſperius nihil eſt humili, ——

Dr. *Bates*, ſaith he, *Spake judiciouſly when he ſpake.* Well if Mr. *B.* had too, well for his Brethren, and for their Cauſe. Is this without a Reflection? *When he ſpake.* It was not often, not ſo much as might be expected. Would not Mr. *Baxter* here intimate as if theſe Stars gave no Light in the preſence of the Sun: That is, himſelf? Were they afraid to ſpeak in his preſence, leſt he ſhould deal with them as with Dr. *Owen* and others about Eſſentials? See what he preſently almoſt adds.

I ſpake ſo much, becauſe it was the deſire of my Brethren. No doubt it was more his own deſire than theirs, *and I was loath to expoſe them to the hatred of the Biſhops.* Pitiful poor ſtuff! Who will believe theſe Reaſons? Was it not his Parts, and others want of them then, and ſo to tell the World a Hundred times over of both? Whether true or falſe, is not material to the Point. *And*, ſaith he, *They had more wit, and ſo were more cautelous than I.* I believe this is ſuch a ſtrain for a Complement, that he

he believed it not, hoped others would not. How? more Wit than Mr. *Baxter*? Who, and where is he that durſt in his heart think ſo? I doubt Mr. *B.* ſprain'd his Conſcience here.

I was charged, ſaith he, *with ſpeaking too boldly and too long*. A juſt Charge, and I verily believe his ill management of the Works, made many great Men in Church and State hate the Diſſenters more than elſe they had done. To ſee ſuch a Face of Braſs, and hear ſuch a Mouth of——

When I came, ſaith he, *to my Lord Chancellor, to acquaint him what we had done, I found him* (according to my expectation) *much offended with me*—— A Guilty Conſcience——That the Earl of *Mancheſter* ſaid, *If Dr.* Reynolds, *Dr.* Bates, *Dr.* Manton, *brought the Paper to the King, it would be more acceptable*—— *I was out of favour at the Court*, ſaith he. Certainly he was no Courtier. He wanted Wiſdom, Prudence, good Carriage, and good Language. He ſays, *p. 369. That a deſire ſome had to unite with the Papiſt, made them not unite here.* The wiſeſt word that hath been dropt a long time, Popery, Slavery lay in the bottom of all.—— The

The Dioſecan Prelacy, Reader, muſt now down: Presbyterians according to their Covenant muſt appear againſt it. They unhappily get this Man which ſpoil'd all. On a ſudden comes a Fable to my mind; The Birds were reſolved to drown the Wren; for this end every Bird ſhould come and ſhed a tear in a Diſh. There came the Owl, and turned over the Diſh, for which they all afterwards hated him, that he became a Night Bird, not daring to appear by Day. I need no Interpreter.

Now he gives us the Copy of ſome Worthy Divines about Innovations in the Doctrin and Diſcipline of the Church of *England*: Well worth the reading.

That good works are Con-cauſes with Faith in the Act of Juſtification, ſo Mr. Dove *and others*, (and by the way not Mr. *Baxter* too, may not he keep him company?)

That auricular Confeſſion is neceſſary, Neceſſitate medii.

That there is a proper Sacrifice in the Lords Supper in a poſt-fact, as once in an ante fact—(ſo *Sparrow*'s *Rationale*, which I remember *Secretary Morrice* ſaid to me

me above Twenty Years since *Rationale Irrationale.* This Man says, *Some think it no harm if the Apocrypha were made some part of the Canon of Scripture*—— That Book is full of fooleries, that might make any loath Conformity. I have been too long here.)

That Subjects were bound to pay Money if demanded contrary to Law: So Dr. Manwaring *Bishop of St.* Davids, *and others.*

That Arminianism is to be taught——

That a Justified Man may fall from Grace.

Some have gone Usque ad salutem Ethnicorum, *which the Church of* England *Anathamatizeth.* Hath not Mr. *Baxter* in many Books declared, he was inclined to the former, and is positive in the last; and that in *Method Theolog.* to be sent into Churches beyond Sea? But the Doctrin and the Latin is both alike. This is now often Preached up by Church-men.

Then about Altars, bowing to them; Lights on them by day; Crucifixes over Latin Prayers in Cambridg, *which young Students and Servants understood not.*

Prohi-

Prohibiting a direct Prayer before Sermon.

Now our Author, Hiſtorian, Scribler, or what you pleaſe, tells us, *p.* 373. *Many Books (if they may be call'd ſo) were written againſt me.* Many Books, if they may be ſo call'd ſo, wrote he againſt others.

The Story of Mr. *Atkins* the Prieſt, how the Kings death was contrived in *France*, approved of at *Rome*. Read the Story who will.

Now he is ſo fond of his New Toriſm and Non-reſiſtance, that he ſeverely cenſures *Hooker*, and *Bilion*, the two great Pillars of the Church of *England*; Learned Men, *for owning Government to be fundamentally in the People, and Reſiſtance in ſome caſes lawful. That he wonders their Books were permitted to ſee the light.* They be condemned for owning the King to be *Major ſingulis, minor Univerſis* —— and ſuch Anti-Monarchical Principles. See by what names he calls thoſe Worthies, whoſe Cauſe he once pleaded, then betrayed to flatter King *Charles* the II. when he wrote his *Chriſtian Directory* full of ſlaviſh notions too.

He

He tells us, Biſhop *Morley* Preached in his Pulpit at *Kederminſter*, and call'd his People Presbyterians — *an untruth* ſaid he, *p.* 375. *for there was but one (if one) Presbyterian in the Town* I have more Manners than to ſay the Biſhop ſpoke an untruth, but I grant it was a foul miſtake in him. They were *Baxterians*, not *Presbyterians*.

Biſhop *Morley*, ſaith he, *took up ſome ſcraps of mine which he underſtood not — and put them in a Letter, which is as full of untruths in matters of fact as any thing ever I ſaw.* What can no Man underſtand this Man of Myſteries? It is his great Complaint, *Men do not underſtand him.* Doth he underſtand them, or himſelf? What are his ſayings Amphibious like himſelf, or like the Old——

Ibis redibis nunquam per bella peribis. Edvardum occidere nolite timere bonum eſt.

Now comes a Famous Story: Mr. *S.* Preached in *Kederminſter* a Sermon very florid (which he Preached afterwards before the King) but when in this Pulpit, he could not go on, but came down, and ſaid, *Lord have mercy upon us*——and it was found he then cenſur'd

ſur'd my Political Aphoriſms: Something's there.

What, was this Political Aphoriſms thus by a Miracle confirmed from Heaven, and after all this Mr. *Baxter* recal it, and reject the good old ſound Doctrin in it? When he acted over Mr. *S.* his Sin, it is to be wondred he feared not his Puniſhment.

Now he comes to the Ingenious *Dural* the *French* Miniſter, *That he had a ſenſeleſs ſnatch againſt me.* A neat Phraſe. You *Baxterians* when you read your Maſters Books, have a Note-Book by you, to write down the curious Phraſes. Here are Rhetorial Flowers for you.

He gives you the Cauſes of Defamations of him, *p.* 381. among many, eſpecially Biſhops——

1. *Their overvaluing of my parts, which might be imployed againſt them.*

2. *The Reputation of my blameleſs life would make all regarded.*

Becauſe I refuſed a Biſhoprick, and Colonel Birch *told him, They were reſolved to ruine him if he accepted not of it.*

And

And being for Primitive Episcopacy, not Presbytery, They thought he could the sooner undermine them.

Reader, When readest thou more Pride, Vain-glory, Falshood? Do any modest Men tell the World such Stories? I am hated for my Parts, Blameless life, *&c.* No, for his Pride, Vain-glory, Contempt of others, Defaming the Best of Men in Print —— Was he not loved by them for his Compliance to them; So, saith he, *I went and lived peaceably in the Country.*

Now we have a long idle Story of his refusing a Tippet when he Preached before the King. *That* Earl, *Dean of* Westminster said, *He had call'd a Toy.* Now we must be troubled with a Letter to him, and his Reply. In his Letter *He declares he could wear it, but thought being no Graduate in the University he might not do it before the King.* Well.

The Searcher of hearts knows I had no such design. For my part I may ask whether it is not a prophaning the Name of God, or worse, to appeal to the Searcher of hearts about Toys and Tippets.

Now

Now the anſwer to Mr. *Baxter* —— *I eſteem you for your perſonal worth and abilities* —— O how he loved to Print ſuch Letters, that Men of common Modeſty would bluſh at the thoughts of!

He tells us he was going beyond Sea from a Peace-hating Generation.

It was reported at Court, *p.* 384. *I was married, and a hainous thing it was made in me, though not in others. That Biſhop* Morley *moſtly defamed him: This is the Man of Charity* (Chaſtity I ſuppoſe it ſhould have been) *though this was a Year before it was done, that he told Biſhop* Morley, *Miniſters marriage was Lawful, and but Lawful. That the Kings Marriage was hardly more talk'd of than his* ——

Now Reader know, Reaſon enough had all to flout him, who ſo often in Diſcourſe and Printing blamed Miniſters for marrying. O what a pitiful thing it was —— How mortified Men muſt be, and yet after all Marries —— Yea, go with patch'd Coats, drink ſmaller Liquors, Love Celibacy, for him —— See the Pride: His Marriage and

and the Kings——No doubt it pleaſed him to the heart that he was ſo much talk'd of. *Mortified* Baxter *is Married.* I could tell, it was accounted pitiful News not worth the talking of by any great Men at the Court.—

He forbore Preaching three Months before Bartholomew *day.* See what poor reaſons are brought, *p.* 384.

To ſhew his readineſs to obey his Superiours *in all their lawful Commands.* Oh, Oh——other reaſons he had.

I may Conjecture. Well; Let them paſs. Now the ſins of the times be mentioned, *p.* 385. Some called Biſhops, and Rulers Perſecutors.——Who call'd them ſo firſt, I pray? And why may not they as well as Mr. *Baxter*, according to his Scholaſtick Mode of ſpeaking, call a Spade a Spade, as before?

He tells us, *The Lord Chancellour, p.* 386. *countenanced Contributions for poor Miniſters: if done with care, that it might not look like countenancing Schiſm or a Faction:* For ſo I remember he told it in the Pulpit, when I heard him, which was only once.

And indeed I do not repeat every word, but the ſenſe in obſcure places in

in this Book to prevent being tedious.

No Man, ſaith he, *dared to put forth a full ſatisfactory Anſwer about abjuring the Covenant: Mr.* Crofton *had done ſomething.*——

Mr. *Crofton* was a Learned Man, and his works profound, and that Book in particular wrote like a Caſuiſt. But others ſay little without him.

There were, ſaith he, *p.* 387. *divers ſorts of Non-conformiſts. Some few (of my acquaintance) who were for the old Conformity, for* Biſhops, *Common-Prayer-book, Ceremonies, and the Old Subſcription, and againſt the Impoſition and taking the Covenant (which they never took) and againſt the Parliaments Wars.* Theſe he calls, *Reconcilers; of no Sect or Party, but abhorring the very name of Parties, who liked* Ignatius *his Epiſcopacy, and liked what is good in Epiſcopal Men, Presbyterians, Independents; but rejected what is evil in them, all being of the judgment I have deſcribed my ſelf to be in the beginning of the book*——

Roundly ſaid. The good be few, and they beſt that took him for their Guide; but that theſe care not for old Names of

Parties is true; but they love very well (too well) the new name of *Baxterians*: and theſe can tell on a ſudden wherein all Parties be Orthodox, and wherein not ſo; when other great Men cannot ſo ſoon conclude, or determine.

I verily believe the Old Gentleman at *Rome* doth not believe himſelf to be ſo infallible, as did our Author.

Obſerve. He never ſays in the numberleſs number of Opinions he mentions. *I humbly conceive, or with ſubmiſſion to better Judgments*, as the moſt profound Divines do. No, but ſo it is, ſo it is not. I remember Dr. *Taylor* in the Preface to his *Caſe of Conſcience*, *Ductor Dubitantium*, mentions this Verſe.

Per verbum Fortè reſpondent ſæpe periti.

Baxter was our *Engliſh* Pope, but a Fallible one, as appears by his being ſuch a *Proteus*; and he turned his Cap, much as the Wind blew. And a *Baxterian*, I think, is a Conceited Diſſenter Galled out of his Senſes.

Now he comes to the Ceremonies, Croſs in Baptiſm, *&c.* which he hath written of, over and over, and over, and over, and over. *Ignatius*, p. 399.

is

is named again, and the ſame ſtory is told us in the next Page again. *One Church, One Altar, One Biſhop.*

For my part, when I read over *Ignatius*'s Epiſtles, I expected great things for my own ſatisfaction, but found nothing. Doth any one believe they kept *Lent*? yet he mentions it, and what he ſays of the Lord's Day ſignifies nothing with me, though ſo many pleaſe themſelves with it.

Bp. *Reynolds*, p. 403. *did not his Duty, nor could not ſince made Biſhop*—— Thank Mr. *Baxter* the complainer, who adviſed him to be made Biſhop, ſpeaking of that Text, *It ſhall not be ſo among you.* That Miniſters muſt not meddle with the Sword. He tells us of the Rhymer,

Chriſtus dixit quodam loco,
(Vos non ſic) nec dixit joco.
Dixit ſuis: Ergo iſti
Cujus ſunt? non certo Chriſti.

What are ſuch old dry Cadences worth? not fit to be brought in a ſolid Hiſtory, yet I confeſs, fit enough for this.

Now came Old, long, tedious, unſeaſonable Stories of the Covenant, and againſt renouncing it. What have we to do with it this time a day?

This expired in 82. Yet he goes on as if ſtill a part of Conformity, and the World had never ſeen the buſineſs ſtated before, and at laſt an Objection *he never heard, and the beſt he could invent.* Anſwer the Old ones better, before New ones be ſtarted.

I remember ſomewhere in his *Methodus Thert.* Naming an Objection, he begins, *Hanc objectionem, ut memini, nunquam legi, nunquam audivi.* Was it not Pride to tell us ſo. *Now*, ſaith he, *p.* 410. *to put down all under our hand as ſome Conjurers do that have covenanted with the Divel, and given their hands to it*——So he compares the Abjurers of the Covenant to Conjurers. What madneſs! What Rudeneſs! What wicked Compariſons!

I remember B. *Stillingfleet*, ſaid of him long ſince, That he found Mr. *Bagſhaw*'s complaint of him true, that he would run a Controverſie to Heaven and Hell.

Crofton *lightly did the work in writing*

ing againſt the Renouncing the Covenant, and Gauden *very meanly for it.* And this Story we were often told. I long ſince read both.

Now the Covenant is repeated, and our Lord and Maſter tells us, that Epiſcopacy was not diſowned by the Covenant, but Prelacy, *p.* 411.

The Independents, he ſaith, *were the firſt that broke it*, and ſaid, *It was but a League, and an old Almanack out of date:* and tells us the ſame Story two leaves after *Verbatim*, as if he had never told it before. After he compared the Renouncers of the Covenant to Conjurers that dealt with the Devil, *p.* 422. He adviſeth to be favourable to them. Thus according to his common practice he breaks their head, and then gives them a Plaiſter.

Now Reader, you have a curious fancy. Pray paſs it not by without obſervation, worth a School-boys remembrance for the wit of it. Such he call'd

Per { *fidious*, *jured*, *ſecutors.*

What Worms may there be in Old Mens Heads, to make them like School-

boys. We are once more come to the New Doctrin of Non-Reſiſtance.

Now the Story told again, and again, and without end of Mr. *Thomas Hooker*. *That*, ſaith he, *King* Charles *the* I. *commended to his Children to read*: *That he made the King* Major Singulis, minor Univerſis: *For my part*, ſaith he, *I do not believe him* (Mr. *Hooker* ſpoke right however if he believe him not) *That the body of the People, as ſuch, have the Legiſlative Power, and I have written a full Confutation of them in the* 4*th Tome of my Chriſtian Directory.*

Biſhop Bilſon, ſaith he, in his *Treatiſe for Chriſtian Subjection*, hath this terrible paſſage, *for reſiſting Kings*, before recited. What never done? *Ad rixas & pugnas nate*? You that will not believe, read, muſt I in any company among *Baxters* Proſelytes be told to my face, not a word of all this is true? No ſuch things are in the Book? And at laſt ſay, Well He was but a Man. Was he that? No verily he was no Angel.

Now long Stories of the Corporation Oath, and Reaſons for, and againſt.

Mr.

Mr. Simeon Aſh *Dyed on* Bartholomew's *Day, when the Miniſters were Silenced*, p. 430., *He is highly commended for Piety*, &c. I doubt not but he was a great commender of *Baxter* once. *But*, ſaith he, *he was not made for Controverſies, nor inclined to Diſpute. So Mr.* James Nalſon *was very averſe from Diſputations.* This is but a ſofter word for a —— Mr. *Baxter*, I hope was made for a Diſputant; but not by God I verily think.

Now comes ſome Queſtions before him. Which were more deſirable, a Comprehenſion, or Indulgence?

Both, ſaith he, *not one without the other.* What abatements for a Comprehenſion? Among other things, he very learnedly, piouſly, and Proteſtant like cites, and ſays, *According to Pope* Leo's *determination in ſuch a Caſe* —

Dr. *Bates went to the Common-Prayer at the beginning*, ſays he. But did he ever tell the World ſo in Print? No, having Faith he had it to himſelf. Did he give Mr. *Baxter* leave to tell all the World his liberty in this Caſe? All are ſenſible (Dr. *Bates* excepted) That Dr. *Bates* is a Man of deep Thoughts, great Charity, a Profound Preacher, lovely

in his Converſe; as I and others know. I think, it was his great unhappineſs, that ever he was Mr. *Baxter*'s intimate ——

Now our humble Man, tells us what Honour he met with by going to the Service. *One Party believed his Intentions good; the other, that he obeyed his Conſcience.* And now "Ευρηκα— ſee how he Triumphs, how he hugs himſelf. *So that I ſee by Experience, that he that is impartial, and ſincerely for Truth and Peace and Piety, againſt all Faction, ſhall have his Honeſty acknowledged by the ſeveral Factions.* —— See what they get by it. Why were not theſe ſincere for Peace? Were they all in Factions?

Now he comes to Mr. *Brown* of *Worceſterſhire*, p. 436. and ſays, *He was a fervent, injudicious, honeſt* Fifth-Monarchy *Man* — Why Injudicious? Dr. *Stillingfleet* ſaid, *His Jerubbaal* (a Title, I confeſs I am very much diſpleaſed with) *contain'd the ſubſtance of all the old* Browniſts *ſaid*, Robinſon (I affirm) was no Contemptible Man. I knew Mr. *Brown* well, and all knew him to be a Scholar. What ſhall we ſay? I doubt not, but he took *Baxter* to be as Injudicious, as

Baxter

Baxter him. He dyed in *Plymouth* by exceſſive Preaching. Muſt Mr. *Baxter* leave a blot upon every Man's Name?

Now he tells us a Story, that he tells alſo with a great deal of Confidence in his *Hiſtory of Biſhops and Councils. Many Biſhops in* Africa *having by* Genſericus *their Tongues cut off, ſpoke as well as when their Tongues were not ſo.* I know, his Author —— *Credat Judeus Apella. Non ego.* ——

Some ſaid the Covenant bound them not to go to Church. *Yes*, ſaith our Caſuiſt, *you were bound by it, to go there, for you ingaged againſt Schiſm and Prophaneſs.* Whereas I ſuppoſe, moſt Men will grant, The Covenant never obliged one way or another.

Harken, good Reader, after ſo many idle Tales of himſelf, as if the Man were in a Dream: He tell us an excellent one, and well worth the hearing, as a Man awake.

As I was in a private Houſe, where we received the Lord's Supper, a Bullet came in at the Window among us, paſſed by me, and narrowly miſſed the Head of my Siſter-in-law, and hurt none of us. None could ever diſcover from whence it came ——

This

This was ſomething worth, I confeſs, the writing and reading.

But to be told many Years ſince, that when he was Dead, the World ſhould know ſome things relating to himſelf, unuſual things, that ſhould ſilence Infidels; and put us off with ſuch dull ſtories as he hath done, is to clap a notorious ungodly Cheat upon us.

The next Story clapt to it is mean. Of the *Gentlewoman coming to his Houſe, having a deſign againſt him* —— If Mens Lives were written at this rate, the World would not contain the Books that ſhould be written.

Now we are preſented with a Letter of *Amyrald*, who purgeth himſelf from a Charge of Defaming *Baxter* and the Diſſenters. And I declare in the reading of it after Dinner, I had almoſt thrown up all.

Nothing is more nauſeous, vile and abominable, than to ſee Men pride themſelves with others Opinions of them, and Print them. Now *Amyrald* ſays, *He heard Mr.* Baxter *Commended him.* Yes, he did for his private Opinions.

Lite-

Literæ D. Amyraldi.

Virtutum tuarum Fama ad aures meas pervenit —— Non ego te novi, niſi de Fama, quæ de tua pietate atque eruditione, & eloquentia egregiò loquitur —— But ſay I,

Fama malum ——
Mobilitate viget, viresque acquirit eundo.
Virg. Æn.

Why had not our Great Scholar Anſwered him in *Latin*, Can no one tell? His Excuſe is poor, he dared not ——

Another Writes to him beyond Sea.

To the moſt Learned and Zealous Miniſter of the Goſpel, Mr. *R. B.*

I do not write — Moſt Godly Sir, in what Fame you are among us, for I doubt not you deſpiſe Flattery. Great and Heavenly Gifts are beſtowed upon you.

Well, Mr. *Baxter* was no Hypocrite, (for he hath given it over and over under his own Hand, That he was one of the moſt holy, heavenly, mortified, among Men) it is great pity he ſhould be ſo much like one.

I do believe now and then, ſome of our Women may be Chaſte, that go in a whoriſh Dreſs.

We have now a Letter, Whether a young Gentlewoman might Marry a Popiſh Husband?

It is better Marry a ſober, godly Papiſt (for ſuch I doubt not but there are) than an impious hypocritical Proteſtant. He ſaith, *p.* 448. *The true Dividing Fanaticks, are not yet humbled, but caſt all on Prelates and Impoſers.* Speaking of the Plague in *London* puts this in Capital Letters. THAT *LONDON*, AND ALL THE CORPORATIONS IN *ENGLAND*, WOULD REVIEW THE CORPORATION ACTS, AND THEIR OWN ACTS, AND SPEEDILY REPENT. What is it for! The Wit, the Corporation *Acts* and their own *Acts*. It ſhould be more ſolid on this great occaſion.

And now we come to the End of the Second Book. *Gaudete omnes, arenam video*, ſaid a Scholar in *Oxford*, looking over the Shoulders of one Declaiming, and he ſaw an end of a dull, and tedious Declamation.

To all ſound Proteſtants, *or* Calviniſts, *(call'd by ſome* Anti-Baxterians) *whether Conformiſts or Diſſenters.*

Men, Brethren, and Fathers,

BLeſs God, I pray you, that you are kept from Infection, when the Air grows Infectious.

I ſuppoſe, you know, that have ſearch'd *Baxterianiſm* to the bottom, that it is one of the moſt Unlearned Novelties in the World. We are often told Mr. *Baxter is Dead.* What then? He ſpared not the Dead, when alive, and left Libels not only againſt Thouſands of Learned Pious Men; but whole Communities. If he be Dead, his Errors yet Live, and for the Trite Saying, *De mortuis nil niſi bonum*; It is no more to be apply'd in this caſe, than one did it to another when he found fault with his Beer, becauſe dead Drink.

He Cenſures Worthy Men. I have read of a Book, but never ſaw it, to prove *Cicero* no Orator. He ſpeaks favourably of grand Debauchees. I have read of another Book, but never ſaw it, called *Encomium Neronis.*

You

You see what noise he makes about Separation, after a most woful Description of the Bishops and Clergy. It is said of *Cyprian*, he believed no ungodly Minister a Lawful one. I am sure, *Gildas Sapiens*, says it plainly.

He describes some Men, as some do the *Gubbins*, who have sold Horses Teeth, and said, they were theirs. *They are* said by Dr. *Fuller* to be *terrible, and that Soldiers in the time of the Civil Wars were afraid of them* I went to see them and *Brentor*. They make some believe, Their Fathers made a Junket in a great Pit, and sat down round the Pit, one Drank up the Runnet, and they threw him in; out came the Runnet out of his Mouth, and made the Junket. Some believe them. Such a Description hath our Historian given of some Men in the Wars.

Beware, I beseech you of Novelties. Many love new Grammars, though they spoil by them not a few; so new Divinity.

I ingaged sometimes since, in a Coffee-House, with the Maker of a new Grammar, and proved him to be such in this, design, as our Friends the Aphorists in another —— Withstand these Men to the Face,

Face, as *Paul* did *Peter*, when *he was to be blamed*, Galat. 2. 11, 13. And when he complains many *Jews* were Corrupted, and *Barnabas also was led away by their Dissimulation.* Pardon me, that when I name other Writings of Mr. *Baxter*'s, I mention not Chapter and Pages, nor sometimes the Book. They who are well Read in his Practical and Polemical Writings, know the things true, I charge him with; and were I not far from my Study, this Task were intolerable, but much more now. I can prove my Charge.

You see what a tedious way he had of Writing. In his *Appeal to the Light*, he speaks of Fifty Priviledges of Believers he Preached about. In his *Christian Directory*, he hath (as I remember) about Fifty Aggravations of Sin. Like *Hugh Peters* (as I have been informed) at St. *Paul*'s, Four and fortiethly my Beloved.

Had he read less, and consider'd more, he had been a greater Man.

I remember when I was a Lad, my Father for some time sent me to a *French* School and *Latin* School together: In the *French* I was at Six in the Morning, and

and at Seven at the *Latin* School. But when I was both, I was neither, a *French* or *Latin* Scholar——

His Hiſtory ſtands among other Hiſtories, as *Alexander Roſs his ſecond part of the Hiſtory of the World, by the firſt part*, that of Sir *Walter Rawleighs*, not worth the Reading.

Let us all beware of Spiritual Pride, (the worſt ſort of Pride) which made Mr. *Bampfeild* at laſt think himſelf Inſpired. *I faſt twice in the Week, &c. Mondays* and *Thurſdays*, becauſe they ſaid, *Moſes went up to Mount Sinai to receive the Law on a Thurſday, and came down the Monday.*

Oh how loathſome is it for Men to be telling again, and again their Works of Piety, and Charity! He that ſaid, *God be merciful to me a ſinner, went down rather juſtified than the Phariſee*, by all his good Works.

Beware of too many Plums and Pairs, eſpecially of much Garlick. They breed Worms, not in the body only—— They ſpoil'd Mr *B*'s bad blood as he tells us.

Take heed of common and ſevere Defamings of your Brethren, leſt by long cuſtom you grow inſenſible. *Feel not*

your

your passions. *Felix quem faciunt* ——

Beware my worthy Friends of an over-valuing of your ſelves. The moſt empty Ears of Corn, and Boughs of Trees hold up the heads when the heavy well laden ones hang down the head.

If you have Children, lay their Foundation well as to Learning——

Men may ſpeak humbly as that Pope, *Servus ſervorum Dei*, They be Dunghill Worms—Some talk as if they had Cloven Tongues, but have they not Cloven Feet?

Two things (among other things) were commendable in Mr. *Baxter.*

1. Grave Preaching. Whereas ſome (as is compared) chooſe a Miniſter as Huntſmen Dogs. They take them by the Ear. Thoſe that make the greateſt noiſe, are the beſt Dogs — You know how to apply it.

2. His diſcovering the Ignorance of his Hearers.

He hath told us this Story three times, I well remember in three Books (and how many times I have forgotten, or how often in Books I never read, who can tell?) That a Man who kept his

his Church constantly, being asked what God the Son was? said, *The Sun in the Firmament*; *and the Holy Ghost was the Moon.*

Mr. *Gabriel Eldredge* in *Marsfield* in *Glostershire* told me, That he was with a Man of a good Estate on his death Bed, and that asking him about Jesus Christ, *Jesus Christ*, said the Man, *Who is that? I do not remember ever I heard of him in my Life.*

When I went once from House to House, some could not tell me whether Christ were a Man or Woman, knew not what to be Crucified was— But one Story I have heard, that I believe the truth of. A Woman having buried her Husband was told he was gone to Heaven, by all that came about her: After she was married to a second Husband. A Man in his absence coming to the House was talking how he came from such a Haven, or Port. She taking it to be the place where her first Husband was gone to, asked him whether he knew such a Man, *J. D.* and how he liv'd there? And whether he did not want a suit of Cloaths? And fetch'd a Suit of her Second Husbands,

and

and desired the Man when he returned to that *good place* again, to carry those Cloaths for her to him — Probably enough with the remembrance of her kind Love to him.——

Seeing our great Historian sets up for a None-such for Grace and good Works, and Parts, and Judgment, and was afraid (where no danger was) of dealing too tenderly with us, as *Eli* with his Sons, I may in the Animadversions of the other parts of his Life and History sometimes call him *Eli*, and our selves *Eli*'s Sons. And because he seems to set up for a Father upon Earth, I may sometimes call him Father *Baxter*; and because his mouth seem'd to water after a Bishoprick, and when he and others call'd Bishop *Morley* and others, *My Lords*, he pleasantly tells us, they answered, *We know not how soon we may call you so*, and being for some Episcopacy different from others, (and be sure he must be one in this *Utopia*) I may call him, My Lord, or My Lord Bishop. For I declare I have need to refresh my self under this intolerable Task, to read such a vast bundle of Impertinences, Scurrilities, Vain Repetitions.

If

If any be offended of our Adversaries, and revile me, Who can help it? I call him not Perjured, *&c.* as he Dr. *Owen*, and others. If they say to me about Mr. *Baxter*, as the Officer did to Christ about their High Priest. *Answerest Thou the High Priest*, (*Mr.* B.) *so?* I return Christ's Answer to them; *If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?* John 18. 22, 23. Search, search, and search say I to them, see, whether I have charged him falsly: But should I say, *I feel no such thing as passion in me*, I should tell a notorious untruth too.

Doth it not make you smile to see many many, Malepert, Conceited Young Men, Talk with such strength, not of Argument, but Confidence? If they speak falsly for him (*which Job* saith, *should not be done for God*) and falsly accuse the Innocent, and that to their faces; I fear they think it sanctifies all the Villany, That all was done for Holy Mr. *Baxter*. Some shall be pleading for his Notions of Justification, who are fitter to learn the *Assemblies Catechism*, which the profound Eagle-eyed

eyed Mr. *Baxter*, that eſpied ſuch flaws in, confeſſeth *may be of uſe in Families*— It is ſaid, Biſhop *Uſher*, a Learned Man (though not ſo Learned as Mr. *Baxter*) believ'd, It was the moſt exact thing that ever was done by Men not inſpired.

Of Juſtification, I ſhall ſpeak towards the cloſe of the Book, going on a new bottom, the want of which in ſome late Orthodox Writers on this ſubject hath occaſion'd the miſtakes of ſome Men, and the right underſtanding of which may cure thoſe miſtakes.

Theſe Men talk of nothing more than Unity, Love, Peace, Concord, as if they not only were above all Men in the High-way to Heaven, but as if they came thence: Yet they have made ſuch Breaches, Animoſities, Diviſions, among Brethren, as if—— which brings a *Spaniſh* Proverb to my mind, *You are an honeſt Man, and ſo are you, and ſo are you; but among you honeſt Men I have loſt my Cloak.* So theſe are all peaceable Men, and Peace-makers too, but among them we have loſt our Unity. Union is broken by theſe Men, who talk'd of making it. But is it not enough to be

Erraticks

Erraticks (not Hereticks I confeſs) i
the Church, but muſt they be ſo (o
worſe) in the State? Let them tak
heed, leſt by any Seditious Notions the
bring themſelves into a kind of Pre
munire by their overtalking. The ſam
People now named have another excel
lent ſaying, *He that would keep his bod
out of Priſon, let him keep his tongue i
Priſon.* For though King *William* be
patient King, he will be no ſtupid one
I know ſome of them are yet modeſt
and all of them yet true to the preſen
Government, but how long, or littl
while, who knows? I wiſh the *Reliqui*
may not more corrupt them, for wh
of them dares to queſtion what Mr
Baxter ſays, *Who of them can ſay,*

Nullius addictus jurare in verba Ma
giſtri? Hor

Adviſe them, my Brethren, I beſeec
you to be ſober, and not to talk lik
Jacobites in the State, and Papiſts in th
Church. They have parted with wha
Kelliſon, and other *Jeſuits* call'd th
Soul of *Proteſtantiſm*, and what the Pro
teſtants long ſince call'd the *Articul
ſtantis & cadentis Eccleſiæ*, and wha
Bleſſed *Luther* in his Comment on th
Gal

Galatians Propheſied would be loſt in time in the Reformed Churches, *Juſtification by Faith only*. Alas *Luther* (poor man) we are told in that Comment miſtook the Papiſts, Hit them not. Thus was he a Purblind Divine, yea, and which is worſe, his Learned Antagoniſts too the Papiſts (now call'd Brethren in a Learned Paraphraſe) thought not ſo. Neither did ſince their time Papiſt or Proteſtants think they contended on miſtakes, till this clear ſighted Divine aroſe, who made them all Fools, and Contenders about Logomachies. Yet this Great Man was not able to Write tolerable true Latin, *&c.*

Though I will not appeal to the Searcher of Hearts about a Toy, as Mr. *Baxter* prophanely did about a Tippet, yet in this weighty Concern, I do ſolemnly proteſt I have written my Heart, and what I believe (if not more than believe concerning him.) In my younger days, I did greatly admire him, none could admire him more, no not he himſelf: And offended I was with them that reflected on him; and I might ſay of him as Mr. *Glanvil* did in a Letter

ter to him, which Mr. *Baxter* many years ſince in his great Humility, and Self-denial (which he talk'd much of) was pleaſed to print, *That no Man next to the bleſſed Saviour of the World lay ſo near my Heart* for his great Piety, profound Judgment and Uſefulneſs.

A new Train of Thoughts and Arguments, by Reading his Self-applauſes, and Defaming the beſt of Men, came with an irreſiſtible Force and Authority: Which convinced me, and put it beyond all doubt, I was deceived in the Man. And I ſee it is high time all Men be undeceived alſo. I hope he will miſs his proud evil Deſign in leaving this Book (under Cenſure) behind him. For if this will not convince them, I know not what will. Pity me, pity me, O ye my Friends, that I muſt do this Penance to read over (and more) *Reliquiæ*, eſpecially *Baxterianæ*. I want a Cordial ſometimes to refreſh me in reading ſuch Impertinent, Seditious, Heterodox, Vainglorious, Slanderous Stuff. I find not only an uneaſineſs in my Body, but Mind too: but I muſt endure all for the Publick good, and yours in particular, who are defamed, as

as *Raw, Illiterate, Unſtudied Divines,* by ſuch that have reaſon to conſider, whether they are not ſuch, though like Men in a Fever (or worſe) they fancy they ſee wonders, that Men in their Senſes cannot ſee.

I lately had a Letter from a ſober judicious *Baxterian*, as all call him, on a miſtake, but I more truly, who much Converſe with him, call him a *Semi-Baxterian*, who among other things, wrote thus,

I would not for all the Wealth in the World Reflect on the Glorified Soul of Mr. Baxter, *as the ſtated bent of your Spirit ſeems determined to do.* I profeſs, I value this worthy Man as for his depth of Judgment and Reaſoning, ſo for his Plaineſs. But I would deſire him to conſider, Whether lower and worſe Conſiderations, did not induce their Maſter to do more than Reflect on the Glorified Souls of others. What is Dr. *Owen* in Hell, and all the Fire-brands, Fanaticks, Perjured, Traiterous Perſons, that acted as if Perjury and Rebellion were made one of the Commandments? If they go to Hell, they will not find *him* there.

Whatever provocation I, or others have, Did we ever call him so? No, we are angry with Dr *Pierce*, who hath written *Ex Professo* about this, which he calls, *A Character of Mr.* Baxter, Bound up with his *Reply to Mr.* Hickman, *about the Positivity of Sin*, (that foolish Opinion which Mr. *Norrice* after he had asserted in print, modestly and ingeniously in print recanted) Dr. *Pierce* chargeth him higher, and with greater plausibilities than he Doctor *Owen*, and Thousands of other Worthy Men. Do not many of them now defame many, many now sanctified, though not yet glorified Saints, as *Antinomians*, and I know not what? I hope they will not justifie some Men among us that pretend so far to honour Glorified Saints; that they will keep days for them, and yet hate, and persecute, and send to Goal Saints now alive. Is it nothing for some Men to Assert, We Preach that which God knows, (and I am bold to say of some, They know too) not to be true. Were it not that I am no *Baxterian*, and consequently an Enemy to publish in print the sins of particular Men by name; I could sufficiently

iently expoſe ſome. The afore-nam'd Famous Divine Diſputant and Preacher hath to me bewailed the Doctrin of ſome *Baxterians. That we are conſtitutively juſtified by a Righteouſneſs within us, which we (not Chriſt) are the ſubject of, which I have heard in plain words, and that Heaven is not the purchaſe of the Blood of Chriſt*, which others have aſſerted. One thus Preached in plain words, which ſo animated ſome againſt him, that it is thought this Doctrin broke his heart, for he ſoon died.

I leave you Sirs with the words of the Apoſtle, when he had blamed them that taught unſound fooliſh Notions, *Tit. 2. 1. But ſpeak thou the things, which become ſound Doctrin.*

THE
Third Part.

NOW we are come again to Stories about the Covenant and the Corporation Oath— Is the Abjuration of the Covenant a part of Conformity now, that we hear so much about the unlawfulness of such an Action? No, not for fourteen Years past. What mean then long, tedious Disputes about this unseasonable matter? As if we should now revive the Old Question, *Whether* James *Duke of* Monmouth, *or* James *Duke of* York *were Heir to the Crown?* when one is Beheaded, the other Dethroned, and both overturned till he came whose Right it is, and God gave it him. *Whether* James Scot *was the Legitimate Son of* Charles Stuart, was

once a noble, learned, wiſe Queſtion. Here he tells us what was wrote to him, what was ſaid to him, not impartially no doubt. A woful Confeſſor had he been, had he been a Roman Catholick, as he was an Engliſh one (ſo he often writes himſelf)

I knew a worthy Miniſter that committed a great Secret to him: he publiſhed the Story ſome time after, and that with ſuch a Circumlocution that he had as good have named him *The vileſt thing of that nature that ever I knew.* But Judg *Eli* would do what he pleaſed with us his Sons. Now to do all the miſchief imaginable under the pretence of Love and Concord made the Crime the more odious. I dare ſay of him, and many of his Followers, *though peace were often in their mouths, it was far from their hearts,* and the way *of peace have they not known. Their words were ſmoother than Oyl, yet were they drawn ſwords,* as *David* ſays.

Oject. *There are many good things in this Book ſay ſome.*

Anſw. So there are in the *Alcoran, Maſs-book:* Much more good was in many Books he wrote againſt, where was

no

no Sedition, Popery, idle Tales. He deals with us Diſſenters, as *Joab* with *Amaſa*, *Sam.* 20. 9, 10. How is it my Brother? and ſtabs us at the ſame time. He hath fired all our Temples, and the Biſhops too; what, did he think with *Eraſtratus* to perpetuate his name for ever by ſuch a fact, as he by burning the Temple of *Diana*? Papiſts with him *be Chriſtians, Brethren*, ſaith the Ingenious Mr. *Johnſon* in his Prophetick Book, *Julian the Apoſtate. Oh that Biſhop* Ridley *were now alive, if it were proper to wiſh ſo good a man out of Heaven, he would tell us what manner of Chriſtians they be.*——

I find the *French* Proteſtants not believing the Salvation of the *Marianites*, for ſo ſome would rather call them than Chriſtians, as the Adorers of the Virgin *Mary* ſo often and devoutly.

My Lords endleſs Pleas for Toriſme or Turciſm (for they are of kin) are to be abhorr'd by every good Subject, and true Engliſh Man. The Senate, as all Hiſtory tell us, intended the whipping of *Nero* about the Streets of *Rome*; when he would beg any to deſtroy him, he ſaid, *Nec amicum habeo, nec inimicum:*

If ever King *James* return, let our Non-Reſiſtents remember, that of *Suetonius*,

—— *Regnabit ſanguine multo*
Ad regnum veniet quiſquis ab exilio.

He hath never done with defaming the two great Pillars of the Church of *England*, *Hooker* and *Bilſon*, for owning Reſiſtance in ſome caſes. Let our Non-Reſiſters conſider, whether theſe two great Lights knew the Doctrin of their Church, who were the Learnedſt Advocates of it. Let them remember in this they are ours, not theirs. They all generally tell me, if the King raiſed Money contrary to Law, they would not pay it. Why ſay they to us then, *Where the word of a King is, there is Power, and who ſhall ſay unto him what doeſt thou?* They would ſay to him, what doeſt thou? *David* in a private quarrel between him and *Saul*, his King and his Father in Law too, whoſe Daughter he had Married, was up in Arms againſt him. How much more in a National concern is this Lawful? When I look'd into Biſhop *Baxter*'s Hiſtory I expected ſome Learned Queſtions, Caſes of Conſcience, not all about Church Government: His new

new Epiſcopacy, which he ſays is like an Anabaptiſt Church, not Stories long and endleſs about Things now out of door, The *Covenant*, and *Oxford* Oath—It was the Church-mens happineſs they had a *Fuller*, a *Burnet* to be Writers of Church Hiſtory, not an *Alexander Roſſe*—It is the Diſſenters Unhappineſs that they have a *Baxter*, a *Quick* to write Church Hiſtory, not a *Bates* or a *How*. My Lord calls himſelf in his Hiſtory of Biſhops, and Councils, a Hater of falſe Hiſtory, yet here entertains us with Hiſtory too falſe many can prove.

There were a ſort of *Anabaptiſts* called Apoſtolici who pleaded better about the Apoſtle Succeſſors than Biſhop *Baxter*, who calls them Biſhops forſooth, not Apoſtles, as ſome *Anabaptiſts* do, and ſuch are now in *England*: I knew one waited to be choſen to be an Apoſtle.

I now go on with Father *Baxter*'s Hiſtory.

Againſt Renouncing the Covenant, he pleads, Vows againſt Schiſm, Prophaneſs, for defending the King Repen-

tance cannot be renounced. And this was a part of the Covenant.

Oh! Is this a Caſuiſt? No *Mahometan* can this way Renounce the *Alcoran* as a Wicked Book, becauſe many good things in it — But why Confute I ſuch fooliſh Arguments?

Now we have idle Tales, when Mr. *Groſs* dyed—and others. We are told, *Nonconformiſt Miniſters met with few, many Years; not through Timerouſneſs ſo much, as not to offend the King.* This hater of falſe Hiſtory ſpeaks falſly here, as in many, many other things.

We are told who were for the Impoſing the Coronation Oath, *p.* 3. and who againſt it — Whoever loves Traſh for Dainties may read this Book. He ſays here, *I think in my Conſcience, this was the ſenſe of the Oath*: Which many believe not. *Bilſon* and *Hooker p.* 11. are here again Condemned for making the King *ſingulis major, univerſis minor.* He hath never done with this, and other wicked Cenſures. We are told, *p.* 12. long ſtories who took this Oath. Do Writers of Hiſtory trouble the World with ſuch ſtuff or idle Stories? Here he Prints an Ingenious Letter of Dr. Bates's

Bates's p. 14. about the *Oxford* Oath. Would we had ſeen more of the Dr's Letters, as Trees laden with Fruit, and fewer of his, as Trees laden with little but Leaves. He Talk'd more ſenſe in a few words at the *Savoy* Diſputation (as before) than Biſhop *Baxter* in his long Tales repeated over and over, which all that heard were weary of, himſelf excepted. Who knows what good had then been done if he had ſpoken more, and *Baxter* leſs? Mr. *Mompeſſon's Houſe was Haunted*, p. 15. *Mr.* Glanvil *having written of it, I ſhall paſs it over.* What! paſs over a thing ſo wonderful, certain, uſeful, and for ſo poor a reaſon? Many others, and Mr. *Baxter* too, had again and again written of little things, that he here repeats over and over, and now we come to a Story worth the hearing he leaves us.

He ſays, *p.* 18. *Some in the Fire of* London, *were taken Burning of Houſes, and were Committed to the Duke of* York's *Guard, but never heard of more.* Well, my Lord chargeth the Duke with having a hand in the work. *What the Country ſaid of the Court and the King, I will not Write*, p. 21.

No,

No, here is a Self-denying Politician.

Now we are once more upon Terms of Union to Worſhip God, *p.* 24. *That Men may do it according to the Liturgy, Directory, or Reformed Liturgy.* That is, Reader, Mr. *Baxter*'s new Common-Prayer Book — O Pride and Impudence to expect ſuch a thing!

My Lord was an Epiſcopal Non-conformiſt, *p.* 36.

Denmark, *and thoſe parts of* Germany, *that have had ſome kind of Biſhops, had their firſt Ordination of them from* Pomeranus, *and thoſe that were no Biſhops.* Yet Biſhop *Baxter* was Ordain'd by a Biſhop.

See Reader, the Picture of Pride in what follows.

I R. B. *profeſs, that Eight Years ago I wrote to prove the Validity of Ordination by Presbyters. And though I called for an Anſwer, had it not to this Day.* May not many Papiſt Quakers ſo ſay?

This is to make *Baxterians* to Triumph. None can ſtand before him.—

Here Alterations in the Catechiſm are deſired, and my Lord makes a new Catechiſm. We muſt have Prayers and Catechiſms of his making, for none other could pleaſe him, as he with unuſual

nſual Confidence hath often told the World.

Is not here great Equivocating? *p.* 34. *Some made an agreement to Read moſt of the Liturgy, yet might read none, becauſe Pſalms and Chapters are the greateſt part* —

He charges the Parliament, *p.* 35. as not having Wit enough to make a Teſt againſt the Papiſts, *As Praying to Saints, Juſtification by Works* —— *be named.* I hope Mr. *Baxter* did never ſecretly Pray to Saints, though he hath openly (and too ſubtilly) pleaded Juſtification by Works —— Was our Jack-Daw afraid to be caught among the Rooks?

Biſhop Creighton *of* Wells, *would Preach* Calvin *to Hell, and the* Calviniſts *to the Gallows.* He was, all knows, one of the moſt moderate of Biſhops, and favourable to the Diſſenters, and the plaineſt Reprover of the King, which Diſſembling Bp. *Baxter* dared not to do. We are told at laſt, after all his Propoſals for Union? *The Comprehenſion talkt of came to nothing.* Why then were we told all the impertinent ſtories before? But ſome Men make themſelves their own Hiſtory. Now we are told, what Miniſters were ſent to Goal for refuſing the Corporation Oath. As

As afterward a long Story, who were Silenced on *Bartholomew*-day.

Some Men he mentions only as *Honeſt Men*, a ſofter word for a Fool; but ſome think, *ſome of his Learned ones had ſo not much Learning; nor ſome of his Honeſt Good Men, ſo little as he fancyed.*

He mentions now *Patrick*'s Friendly Debate, *p.* 39. *He ſingled me out for his Commendation*; ſaith he, I thank that Gentleman for my Non-conformity, for thoſe Books kept me from it. For the *Pilgrims Progreſs*, I have read it over, but cannot admire as the Author of it ſeemed to do. Here was the faireſt occaſion for My Lord to come forth and Vindicate his abſued Brethren. No, the mortified Man would not do it, *He had commended him.*

Parker's *Eccleſiaſtical Polity*, *pleaſed*, p. 4. *the Devil, the Prelates, the Prophane.* Pardon you Conformiſts: We care not to treat you this way. It is an Epiſcopal Nonconformiſt (as he calls himſelf) that thus doth.

Dr. *Owen* 42. deſired *Baxter* to Anſwer. No, *He was unfit being Commended.* Oh — and he tells us how unfit Dr. *Owen* was to do it, (though he did it) for

for he must fly to the *Act of Oblivion*. Now my Lord tells us, Here *like Christ he will give us a Parable*, p. 43. But it is as long as Ten of our Saviours. *P.* 46. By Horses he means not Non-conformists, but Christians; here it is explained: Who can remember Bp. *Baxter's* prodigious Parable? *I went to Common-Prayer, not to Sacrament, at* Kedderminster, p. 46 *I was not willing to offend some, therefore I went not to the Sacrament. It was said, the Parson was given to Cursing, Swearing, Railing.*

His Liberty, he says, *would offend the Dissenters, and hasten on their Sufferings that could not do as I*, saith he.

It was so without all doubt, he was the occasion of their Scruples, and also of their Suffering by them.

Now we have a long, long, long story of his being Fined for Preaching, p. 48, 49. We have an Account of his Mittimus, the flaws in it; who stood by him, who against him, what both did. *P.* 51. *he had more Visiters in one Day in Prison than at home in half a Year; he had a good Jail, a kind Jailer, good Rooms.* (He is not so kind to tell us how many Windows there were in them. *p.* 52.

he

he ſays, *The Act concerned not him, becauſe he Conformed as a private Man* — Is this true? What ſay you that know Law? Say I, We have 2, 3, 4, or 5, Leaves of this ſtuff, according to his common way——

At laſt, *p.* 58. *It argues great weakneſs*, ſaith he, *to magnifie our Sufferings* —— *Sir* John Bernard *ſent me* 20 *pieces. The Counteſs of* Oxon *Ten Pounds, and Alderman* Bard *Five Pound. Some would have given me more, but I refuſed it* —— But who tells ſuch little Tales to the World? I and others lay in a naſty Goal, where were 7 open Windows, in the depth of Winter, with Thieves, Murderers, Tinkers, with their filthy Tub at the end of the Room. Thoſe for whom I ſuffered took no notice of me —— I am ſorry I have occaſion to ſpeak of this; but that the Church-men may not think we were ſuch Sufferers as my Lord had ſuch Viſiters. For my part Mr. *Baxter* hath found out ſuch a way to Heaven, that I cannot. To tell of his Graces, good Works, Sufferings, over and over. Should I and others do ſo, we ſhould think we were Curſed with Hypocrites.

Now

Now he tells us of an Union with Dr. *Owen* and his Grace, between *Presbyterians* and *Independents*. He tells the Doctor *He muſt be plain with him, he could not expect ſo great a breaker of Union as* Dr. Owen, *ſhould be made an inſtrument of Healing*, Here we have Dr. *Owen*'s Letter to him. *Are not*, ſaith the Doctor, *the propoſals too many at firſt?* — *Will the* Socinians *be excluded?* He tells the Doctor, *He was afraid* the Doctor *would too much ſeek to pleaſe others*. And p. 67. *your way* (meaning Independency) *tends to extirpate Goalineſs out of the Land. He came*, ſaith Bp. *Baxter to my Lodging in* London, and ſaid, *he received my Chiding Letter, as ſuſpecting, whether he was real in the Buſineſs. You ſhall ſee*, ſaid the Dr. *my practice, ſhall reproach your diffidence.*

He did nothing, ſaith Baxter, *but ſtill ſaid he was hearty for the Work.*

Reader, if you would now ſee, here you may Biſhop *Stillingfleet*'s Gentleman, and Threſher. Or the Picture of Modeſt Dr. *Owen*, and Rude *Richard Baxter*. Never did Men more act the parts of ſuch more than theſe. Dr. *Owen* would not oppoſe his Propoſals, but

but reaſon about them. Are there not? —— What barbarous Replies makes this Man of Rudeneſs? What ſoft Anſwers gave the Doctor to hard words?

My Lord was *no true Scholar* many do aſſert; and the next thing mention'd proves it.

I never ſaw, p 69. *a Syſtem or Method of Phyſick, or Theology, which ſatisfyed my Reaſon.* Therefore he made his *Methodus Theologiæ*, which he highly values, but no one elſe, that I know. He tells us, *He did much of it in a poor, ſmoaky, ſuffocating Houſe, and in the midſt of dayly Pains, as the* Sciatica — He need not tell us all this. The Book is like the Houſe, *poor* Latin, *ſmoaky* Notions, *ſuffocating* Diſtinctions, and the whole Book labours with a multitude of Diſeaſes, as many as its Author. *Juſtification by Obedience, Salvation of Heathens* —

He tells us *p.* 70. Of the Cure of Church Diviſions. And now a long, long Tale, how the two Bookſellers fell out about his Books, an idle Tale, like many others. Biſhop *Stern* and other great Men ſaid, Mr. *Baxter did Conform*, and this Sin is greatly aggravated.

vated. Was there not need Reader of a day of Humiliation all *England* over for this great National Sin to ſcandalize Mr. *Baxter*, to ſay, He Conformed?

Here he hints, as if Mr. *Richard Fairclough* were much his way, and was content with the Cure of Church Diviſions, changing ſome things as he pleaſed. ——

Reader, I was well acquainted with this Famous Divine, to whom I was very dear. I declare, he prayed God, and deſired me to do it, *To keep ſome Pious Men from the temptation of going to Sacrament at Church when put into the Court.* I aſſure thee alſo that he thought Mr. *Baxter was* (and ſaid it) *an inflexible Man*; ſaid he, *ſome were ready to fall on their knees to him*, to beg him not to print that Book, but would not hear, *p.* 72. He now tells, that which will ever make him infamous, his diſpute with Mr. *Bagſhaw*, and he ſays, Dr. *Owen* now often ſpoke againſt him (ſomething I have ſaid of this before) he ſpared him not in Priſon.

He tells us his People in *Kederminſter* were offended with this Book, *p.* 73. *They had ſuffered loſs of Goods, Impri-*

Impriſonment, and now, ſaith, *They judged by feeling Intereſt and paſſions.* Having a new Miniſter, he adviſeth them *to go to the Sacrament as well as Common-Prayer.*

Thus did he much unravel his work among that People, who were juſtly diſpleaſed with him: And how many Atheiſts he there made who knows?

He tells us of Conformiſts that wrote againſt him. *Never*, ſaith he, *did my eyes ſee ſuch impudent untruths in matters of Fact, as they wrote againſt me.* No, Why did he cloſe his eyes when he wrote ſome of his Books, and this under Cenſure? My Lord's falſhoods are *impudent* enough——ſeeing he uſeth ſuch words, let him take them.

He writes a Letter to the Earl of *Lauderdale* about Union between Conformiſts and Diſſenters. *p.* 93. Doth he ever call this notorious Spade a Spade? (as before) He tells us, *He forgot the buſineſs of the Earl of* Antrim, p. 83. *His proving his Order from King* Charles *the I. to be in the Army in the Rebellion. How the Parliament was ſtunn'd when they ſaw it*—— If this will not convince the World of the Righteouſ-

neſs

neſs of our Civil-War, I know not what will. I pray all Advocates for that worſt of Kings, conſider it. I am ready to prove him a Popiſh, Perjur'd Arbitrary, Tyrannical, bloody Pſeudo-Martyr.

He tells us, *p.* 84. of my Lord *Lucas* his Speech about the wickedneſs of the King, and Court, for Oppreſſion, *&c.* I have the Speech, it is worth Gold. He ſoon was in another World after, which way he went there, God knows. His Speech was burnt by the hand of the Common Hang-man.

Now he tells us of his Book called, *God's Goodneſs Vindicated*, to ſatisfie a Melancholy Man. But ſay I, it is ſuch a Book as may make a Man mad. To tell of Worlds in the Sun, Moon, and Stars. To talk of the Miſeries of the Damned——as if ſuch as here in the World, being without God——

Serjeant *Fountain gave him Ten Pound a Year*, and we have a high commendation of this Benefactor, *p.* 86. Next he tells us the ſad Story of King *Charles* the II. his ſhutting up the *Exchequer*, *p.* 89. It is to be wondered the Parliament never queſtioned him for it. Muſt

Widows

Widows and Orphans, be beggar'd to maintain Whores and Baſtards?

Mr. *Herbert*, he ſays, *wrote him a Book againſt the Chriſtian Religion*, p. 90. That Gentleman, Reader, applyed himſelf to Mr. *Baxter*, conceals his name, deſires a Letter privately, directing where it ſhould be left. This Impudent Man (not to ſay worſe) Prints his Letters, diſcovers plain enough its Author, and treats him rudely. The Action was ſo baſe, that had ſome of us done it, we ſhould have been afraid to be ſeen in the Streets.

He mentions *Henry Fowlis*'s Book againſt the Papiſts, full of excellent Stories to Ridicule their Religion. Did not Mr. *Hughs* in his *Man of Sin*, borrow much out of him? I do not ſay he did, only I ask the Queſtion. This *Henry Fowlis*'s Chamber was over mine in *Lincoln* College. He was a notorious Sot, and thought, not without cauſe to be a kind of Atheiſt, which makes Diſſenters Laugh at his Deſcription of them. *Peter Moulin*'s *Philinax Anglicus*, that Mr. *Baxter* mentions, is highly to be valued, againſt the Papiſts Charge.

We

We have *p.* 92. the Names and Characters (Childiſhly done) of Men caſt out for Non-conformity.

P. 103. he would make us believe, he Confounded Dr. *Fulwood*, *who wrote him*, ſays he, *a kind Letter with many promiſes.*

With what face he could give ſuch an Account to the World, who knows? Every one knows, Dr. *Fulwood* threw him upon his Back, that he wrote the Doctor a Letter to give him thanks—— He moſt ſhamefully betrayed the Diſſenters Cauſe; pity it is it had not been put into other Hands.

Giles Fermin's Reply to him, he thought very weak. So, ſay his Followers, *were all Anſwers to him. No Man could ſtand before him.* Mr. *Fermin*, I and others, doubt not, was too hard for him. Now he tells us, *After the coming out of King* Charles's *Indulgence, he would take no Licence a long time, he would not be named* Presbyterian *or* Independent. Pity he ſhould, who hath been an Enemy to both. *He was the firſt that had a Licence, and called only a Non-conformiſt.* Had I been to write the Licence, I would not have ſo provoked him as to write

write him *Richard Baxter* a *Presbyterian*, *&c.* but *Richard Baxter* a Catholick (as he often calls himself, and no Man but he.) Or *Richard Baxter* an Episcopal Non-conformist, for this would have been another Novelty that might have made the World stare, for that he loved. Or, *Richard Baxter* a *Baxterian*, there would have been a dainty word, pleasing to the Heart. Well, all things in good time, *Justification by Obedience to the Gospel* — will do in time, For *Rome was not built in a Day.*

If he Preached Concord, p. 103. *then the* Independents *and others would be offended.* Concord with whom? Papists too? This Man of Love, Peace and Concord, rakes all occasions to Lash the *Independents*, But who knows for what?

The Duke is again Charged with Burning *London*, *p.* 106. *Many that were found with Fire-balls — were brought to the Duke's Guard, and heard of no more.* He says, *Lauderdale was by the Parliament judged unfit for trust about the King.*

No Man can wonder at this that knows the Posture of Affairs at that time. All knew *Lauderdale* to be a Monster among Men. Yet Mr. *Baxter* hath not

a

a word againſt him; but can Compliment him, becauſe his Friend. This is our Impartial Hiſtorian, *plain Man*——

Now Terms of Union are thought of again, *p.* 109. Bp. *Morley* deſires it, but Bp. *Baxter* ſends Reflections to him. Now *Terms of Union again*, and all come to nothing. All his Scribles on ſuch occaſions the World muſt be troubled with.

He tells us, *p.* 116. of *Goodman the Popiſh Biſhop of* Gloceſter. Who were ready in the late King's Reign to turn their inſide outſide, and declare for Popery? More Prelates than one ſay I. *P.* 114. He ſays again, *We are Confident the Authority of the King is Inviolable.* *Bilſon* and *Hooker* are again Cenſured.

He ſays, *p.* 122. *The matter of the Croſs in Baptiſm, is an Image, though Tranſient — It is like the Sacramentum militare; becauſe by it the Infant is Dedicated to the Service of him that dyed on the Croſs. On the Receivers part it wants nothing of a Sacrament.* He Cenſures that paſſage. *That Mens dull Minds may be ſtir'd up by ſome notable ſpecial Sign, by which he may be Edyfied — As the Goſpel works by the Ear, ſo the Croſs by the*

Eye. There is then, I think, a Third intire Sacrament of the Covenant of Grace, though not of God's making —— Would not the King think his Prerogative invaded, if any one ſhould invent a Badg or Symbol for all his Subjects? p 123. So this Whiffler.

Could *Parker* in his learn'd *Rational Folio againſt the ſign of the Groſs in Baptiſm*, ſay more? Yet when the Diſſenters think they have him, they have caught an Eel, which quickly glides out of their Hands. He ſhall tell them, *Send your Children to be ſo Baptiz'd; I am not ſure the Sign of the Groſs is Unlawful. My Lot*, p. 131 *was never to be in the ſide uppermoſt. I think I kept many and many Thouſands from taking the Covenant*. Was he not Dignified enough under the Uſurper? What would he have? What Sufferer was he I pray you then?

Is no Man, ſaith he, *p.* 131. *by the Covenant bound to Repent* —— Away with ſuch Trifles. Learned Writers againſt Abjuring the Covenant, did not uſe to object at this ſilly rate. But any Objections with my Lord *Baxter*, to make up the number, *many*.

If

If Ministers, saith he, *p.* 132. *were required to Preach with Horns on their Heads, to signifie the Conquering Power of Religion* —— Yet I see not but Mr. *Baxter* might use them as well as other Ceremonies, he could Conform too.

I am confident, p. 134. *I study as hard as you*, (Conformists) *and am as Impartial and willing to know the Truth as you.* They said, *p.* 137. Mr. *Baxter was one of the most Eminent Divines of their own Party.* *Bp.* Usher's, *p.* 138. *Primitive Episcopacy is desired in vain.* After all this long story, *his Proposals came to nothing.* I grow weary, Reader, of repeating my Censures, though not he the occasion of them, who had never done with things, over and over. Therefore excuse me, and make thy own Observation, if thou hatest Loquacity, Pride, Vain-glory.

For my part, were I a Papist, and went to my Confessor, I would rather he should inflict on me the punishment of going Bare-foot for some time, than put me to the woful Penance I now endure, to read *Baxter*'s Book, to rake in a Kennel, a filthy stinking Kennel. What more loathsom, than for a Man without

end to magnifie himſelf, and depreciate others. It is able to give a Man a Stool to read ſuch Hypocritical like Men, who do quite contrary to the Command and Practice of Chriſt, *Mat.* 6. 1, 2, 3, 4.

Is this the Hiſtory that muſt be hugg'd in the City by ſome Men, and ſaid to be the Book next to the Bible, a Hiſtory, *That it is pity* (ſay others) *the World ſhould be ſo long without, and they are glad is now bleſt with!* Away, away, Do not Sirs, ſo unman your ſelves, or diſcover ſuch notorious unheard of Ignorance, or worſe.

For my part, I would as ſoon commend the Childrens ſtories of Tom-Thumb —— and of Jack and Jill —— Where I make one mark of Abſurdities, I could make ten. I am even out of Breath, but I muſt go on to the end of my Journey, though through thick and thin; dirt and dung.

Dr. *Aſhton*, ſays he, *invented Stories falſe, impudent, as if the Devil himſelf was the ſpeaker —— I ſhould think the Devil himſelf a Fool for playing his Game ſo unskilfuly.*

Thus ſaith our (or rather your) meek Man. Remember you Conformiſt,

miſts, he was both, he was neither; as it pleaſed him. Yet this Man *felt no Paſſion*, If you will believe him.

We have now a large Paper of Mr. *Humphrey*'s offer'd to the Parliament for Union. Yet the cloſe of all is, *All came to nothing*. Mr. *Humphrey* writes Ingeniouſly and Modeſtly. If it pleaſe you —— Not like my Lord *Baxter*.

He Printed *The Poor Man's Family Book*, p. 147. A mock Title as before proved.

The excellent admirable Story of holy Mr. *Gouge*, *p.* 146. he did well to Print, tho' ſo done by others, whoſe Pains and Charity, was wonderful; and he Loved by all good Men, though imitated by none. Now like *Æſop*'s Cock we have found a Jewel on a Dunghil. Had he told us ſome more, though ſuch as we knew before, to refreſh our Memories, and warm our cool Affections, we might thank him. But to tell a Thouſand trifling ſtories, *What ſuch a Man did or ſpoke, for him or againſt him* —— is an intolerable Indignity clapt upon the World, good for nothing but to read to a ſick Man that cannot otherwiſe ſleep. This Book therefore for ſuch a

uſe might be recommended to thoſe that watch with Men that cannot ſleep.

Now we have a Letter to Dr. *Good*, Maſter of *Baliol* College in *Oxon*, in which he ſays, *We take Conformity to be ſuch a great ſin, as if we ſhould ſay all about it, People would be more diſaffected to the Miniſtry.*——

I doubt not, but he hath told all his Tales over and over. And it is an odious thing after he hath made them like Devils or Conjurers (as before) to pretend he knows more. Sober Non-conformiſts never Talk at this Idle Malicious Rate.

On Bilſon's *and* Hooker's *Principles the War began*, p. 150. *Hooker* is Cenſur'd again for the ſame thing.

You Non-reſiſters of the Church of *England*, remember theſe great Men *Hooker* and *Bilſon* were ours in this thing, whom *Baxter* ſo reviles.

His Meeting was not (ſaith he) *contrary to Law.* A poor Reaſon, like a *Quaker* rather than a Divine (ſome think.) And now we are again troubled with an endleſs ſtory of his Sufferings.

He names, *p.* 154. his *Appeal to the Light*, His Couſin *Gilbert*, before nam'd,

I

I saw Laughed at it. Doth he not even there in his Defence deny Imputation properly so called, and justifie it, That he said, *The Controversie between the Papists and us about Merit, Justification — Were more in words than things.* Yes, and asserts it in his *Reliquiæ*, as well as in that Paper, with the silly Quakerish Title, *An Appeal to the Light, That all that came to him, confessed their mistake*, saith he.

Pardon me, Reader, if I believe not. I will be so civil to him to conceal my Reasons, though he was uncivil to all men, the most famous in the Church of *England*, or among Dissenters. As false is it to say, *p.* 155. *That the generality of sober Ministers and People, especially in the Country, were of his mind.*

Now we have another Design for Union, and this came to nothing too, yet must we patiently hear the same Song. He makes *an Healing Act*, but some told him, They believe it would not pass, *p.* 157. And here not my Lord Bishop's, but his Majesty's Act is Printed. Dr. *Bates was then sick.* Perhaps he was so to hear of Mr. *Baxter's* Act, being himself a Wise, Considering, great Man. *Be it Enacted by his Majesty*, saith he, —

It is unlawful under any pretence whatever to take up Arms against the King——
What must none but Non-resisters come into the Union? He says, *Wise Men thought better not to offer it*, p. 160. Non-resistance again, *p.* 162. How unseasonably came out such a scandalous Book? Mr. *Silvester*, I doubt not, will lose a Thousand Hearts, notwithstanding Father *Baxter*'s Charge. Are we not all Resisters now? Who invited over this King? Now we are all Rebels, or none. Have not the Conformists come to Confessions of the Folly of this Doctrin? What hath King *William* done to the Dissenters, that should make this Man to do this vile thing against his Government and Life? All you Dissenters, shew your Loyalty to your Good King, by Detesting, and declaring against *Baxter*'s Doctrin, without end inculcated. You cannot be good Subjects without it, say what you will. Therefore if you revile me, as some do already, others threaten; and whilst I am now Writing, I have a Letter come to my Hand of this nature, You must do what is prejudicial to the King, and acceptable to the *Jacobites*. Do your worst. I could call

Hea-

Heaven and Earth to Record, That I write what I believe, and judg beſt in theſe woful Circumſtances, this Unpeaceable, Vain-glorious, Turbulent Man hath brought us into. I ſerve my King without any expectation (or which is more, any deſire) of any thing of the World, and without any fear of our Bigotted, Peace-breaking *Baxterians*.

He here, as elſewhere often talks of Poverty, Want, Beggary for Non-conformiſt. Long Stories how little he had as Gifts, either for Preaching, or Printing. Woful ſtuff to relate in ſuch pitiful Circumſtances.

Modeſt Men uſe not to talk at this wild rate. Did he ever beg his bread? Or was he made a Beggar? I could ſay what is not convenient; I know many Miniſters, not worth on Farthing, their Sufferings were great. And Church-men Stories of their great Gifts are as very Fables, as the Papiſt in *France*, do talk of the multitude of Guinea's given to all the *French* Proteſtants here, when many well bred among them wanted neceſſaries. But this Man knew no bounds in Scribling, and ſuch expreſſions make not matter

of pitty among ſome ſober Church-men, but laughter, who doubt not our ſtraits are great.

I was ſent to Goal on a falſe Oath, in woful Circumſtances (as all know in and nigh *Briſtol.*) One Miniſter, a Prodigy for Learning, lay there about three Years, and there died; only found riding on a Lords day, and the Jury brought him in not Guilty for a Meeting. Another Miniſter now alive lay there three Years alſo, Committed there only for teaching School. They found after, he was an Excommunicated Man, who yet was then fined Twenty Pound for a Months abſence from Church: he paid his Money on promiſe of Liberty, yet ſtill detained. Yet we care not to magnifie our Sufferings, though greater than our Maſters. Dry, dry, exceeding dry Tales, that I can hardly think of without indignation. When I lay in the main Goal, they told me at the Seſſions, they believed I lived comfortably there, when I believe not a Man of them would have taken one Nights Lodging with me for Twenty Shillings. God forgive them all, and make me forgive them. He

that swore me there on a false Oath about a Meeting by *Bristol*, when I was certainly (as all know) then, and long after in *Plymouth*, cryed out of his Perjury in this and other respects when he came to die. Pardon me, good Reader, That I trouble thee with such Stories, you know the extraordinary Occasion. After all this, I and many others refused any Address to King *James* for his Illegal, Deceitful Toleration: And to be plain, I never was satisfied in Plotting against him till then, or till for that Act; and so got in with Church-men against him. Addressing that King with idle Complaints, or worse, was the only false step some, too many Non-conformist Ministers made, I think in the last two Reigns: of which I hope they see the folly, and repent.

I see I have offended again, I therefore beg pardon once more with a firm promise of Reformation.

My Lord now makes a long Petition to the King for his Brethren, *p.* 163. which I believe the King never read. He tells long Tales in it for himself, and Troubles, and who did blow the

Coals,

Goals, and that he told Sir *Thomas Davis*, *That if he might not be heard, he would record to Posterity the injustice of his proceeding.* He Writes not like a Courtier, or a Gentleman, or a Scholar.

The *Parliament* would, *p.* 167. *remove* Lauderdale *from any publick employment or Trust*: And all say justly too. But Mr. *Baxter* is as mute as a Fish about his Friend, whom all disown for a Man of unheard of Wickedness.

They that would not hear the Nonconformist, p. 167 *plead their Cause against the* Oxford *Oath, now do it themselves, and justifie the Refusers.* This is a great Truth and well worthy Observation, and well if we could find more good Grain in a heap of Chaff. Let unrighteous Persecutors consider this, Who sent us to Goals for refusing an Oath of Slavery, they themselves would not take? Non-conformists as they are the best Protestants, so the best English-men.

The Authority, p. 168 *of the King is inviolable.* And now a Story of the *Pars Imperans, and Pars Subdita, in a Commonwealth.* Why such things in Latin?

Latin? Why ſo often this named in all Diſputes with, then Dr. *Stillingfleet* (now B. *Stillingfleet*) about a Church, When the Queſtion was about another thing? He calls the Lawfulneſs of taking up Arms againſt the King on any pretenſe whatever. *A falſe* and Trayterous thing. Are all Traytors but Non-Reſiſters? Thank Biſhop *Baxter* for theſe Mild, Meek Words, full of Love, and Concord, Then all Church-men be Traytors now.

Now Dr. *Tully's Juſtificatio Paulina* is mention'd, and his following death (of which before)

He gives us, p. 173. an account of his *Pains, in Back, Thighs, Brains, Lungs, how many Phyſicians he had, what he took: Ill diet, Old-cheeſe, Raw drinks, Salt meats*, when Young did him hurt. He drank ——— Aſſes Milk ———

The Prelates and Separatiſts talk commonly againſt me, p. 175.

It was ſaid, p. 179. *How Mr.* Baxter *kill'd a Tinker in cold blood*, Mr. *Silveſter* told this before, and Dr. *Alleſtrees* Letter to Mr. *Baxter* about it.

Lauderdale, p. 180 *Was too rough an Adverſary to be a Flatterrer.* He there-

fore

fore reprinting his *Key for Catholicks*, reprints the Epistle to him. *He was kind to me; gave me Twenty pieces*; said, *he would stand by me whilst he lived: and I justifie him not in his faults.* Some said, *I kept up the Reputation of one all thought ill of.*

If this, Reader, will not convince of this impartial Man's Partiality, of this plain Man's Deceit, of this Self-denying Man's Politick Tricks, I know not what to say to thee. *Lauderdale* that could drink a Sea of the Blood of Saints, That taught his King Whoredoms, and to be Arbitrary, loathed by a Parliament (too bad) should be gently handled by him, that boasted he must call a Spade a Spade: and Dr. *Owen*, and Thousands of other Holy good Men, to be made *Perjured Men, that made nothing of breaking Vows to God, and Man, and therefore more unfit for Communion at the Lords Table, than the profane, scandalous Men that came there in our Publick Churches.*

This one thing casts him had it stood alone, but much more when with concomitant proofs. *Father* Baxter *was no plain, Impartial Man.*

My

My Catholick Theology came out, p. 181: *None spake against it* ——

I will. His Dialogues there between the *Calviniſt* and *Arminian*, eſpecially about perſeverance, tend to nothing but *Atheiſm*, and playing with Scripture, and matters of Religion. He goes to bewilder all, to make himſelf Head of a New Party: neither *Calviniſts* nor *Arminians*, but *Baxterians*. But *Calvin* and *Arminius* were both true Scholars, and both in Heaven ——I hope.

Prelatical Uſurpations in all Ages have occaſioned ſuch cruelty, that what Anabaptiſt, Ranters did, was a Flea-bite to. What *John of Leyden, St. Mathias, David George*, and all that new.

He commends Judge *Hale*, and his Writings as ſolid, *but were too Copious, which was his fault, p.* 182.

Two honeſt, Self-conceited, Non-conformiſt Mr. Dancy, *and Mr.* Gale *wrote againſt Mr.* How, about Preſcience. *Mr.* Gale *in another Book about Predetermination wrote Superficially, Imperficially* (a fine Learned Jingle) *he touched many things*, but throughly handling nothing? (Where learned Mr. *Gale* this Art, of my Lord *Baxter*?) *falſly re-*

porting

parting the ſenſe of Auguſtine, eſpecially *Proſper*, *Fulgentius*, and notoriouſly of *Janſenius*. A notorious— But here is no proof, and therefore here ſhall be no Confutation attempted. *He wrote againſt my Method. Theol. and* Le Blank, *with no ſtrength, or regardable Arguments becauſe he wrote in Engliſh.* He now pretends a Latin Tract of his ſhould not come out. *He forbore his Anſwer when* Mr. Gale *was ill, leſt it ſhould grieve him.* Who but B. *Baxter*, that would pull down all the World to ſet up himſelf, would write ſo contemptibly of my worthy good Friend Mr. *Gale*, whom all Men know to be a Scholar, and might deſerve better treatment from any? How baſely doth he intimate his readineſs for a Latin Tract, and Mr. *Gale's* backwardneſs? What will not Men that ſtink with Pride, ſay to magnifie themſelves? Perhaps deny they have any Pride too.

His Book againſt Epiſcopacy contrary to great Men, he thinks *is Elaborate.* Thus doth he notoriouſly, contrary to all Men, play the Fool to commend his own Shallow, Raw, Indigeſted Writings, and contemn the ſolid rational

nal Writings of others. But the Ape thinks her own the faireſt.

I have made a Publick Recantation of all my accuſed Words, or Writings, and am not ſuſpected for Rebellious Doctrin. Yet ſome will ſay he did never retract. Will you here take his word for it? *I communicate with the Pariſh Churches, and have perſwaded others to do ſo, p.* 193.

How many of them never returned to Meetings more? How many of them prov'd Perſecutors? How many of them proved Drunkards?

Now we have a tedious long Story, *Whether he might preach by Law. The Teſtimony of ſuch, and ſuch a Judge.* But a good Hiſtorian would have put the ſubſtance of all this in as few Lines as he doth Pages.

I call'd, and *Printed to Diſſenters not to ſuffer as Separatiſts, or Recuſants, leſt they ſuffer as evil Doers.* I ſaw *many were like to be impriſoned, for refuſing their Duty, as if their Sin: and diſgrace Religion by fathering Errors on it Dr.* Owen's *Twelve Arguments I Anſwered, p.* 198.

What Diſſenters Ears would not burn to hear their Brethren thus defamed?

famed? As if all suffer'd as Fools, and Sinners too that were not of his Latitude.

This base Trick of thus abusing Dr. *Owen* and his People hath made him odious. The Story is too long now to relate. Is this agreeable to what he said before of Kneeling? How should some take the Sacrament from Men, to whom they could not in conscience give it, no not according to the order of the Church of *England?* How should they be owned as Pastors of a Church in that higher Relation, who might not be owned as Members of a Church in that lower Relation?

I wish he, and others, did not comply as evil doers, when their Brethren suffer'd not as such, as he wickedly intimates. This is the Man in a mad humour would empty all your Churches. You Non-conformist *Baxterians*, think of it, and shake hands with your old Master, and bid him good night: It is high time.

Mr. *Faldo accused me as a Lyer, p. 199. and the Papists say, His own Brethren, Protestants and Dissenters have proved him a Lyar*——

Let the Reader judge, whether that worthy

worthy Man, Mr. *Faldo* charged him falſly. The Story is not worth the relating.

One Richard Baxter, *p.* 200. *an Anabaptiſt Sabbatarian was ſent to Goal for refuſing the Oath of Allegiance, it went for current it was I.* We are glad there was one *Richard Baxter* in the World that though of different Principles from moſt, yet never fired it. That never diſturb'd the Camps of all Men, the beſt of Men.

NOw we have an Appendix, and an Anſwer to Papers from a nameleſs Author. Then *p.* 18. Letters between Ingenious Mr. *Johnſon* and wordy Mr. *Baxter*. Then *p.* 51. Letters between Mr. *Lamb* and him. When he highly magnifieth him Mr. *Baxter repents, of his ſharpneſs againſt the* Anabaptiſts. Then Mr. *William Allen* and he, *p.* 57. Old ſtories are repeated again of Church Government, Peace and Concord, *p.* 75. How he Confounded Dr. *Owen*, Dr. *Goodwin*, Dr. *Cheynill* and others, about Fundamentals in Religion, (of which he made woful work, as you were told before) though he ſhamefully Triumphs now,

now, as then,) How *Oliver's* Army defamed Godly Miniſters, calling them *Prieſtbiters*, *Drivines*, *the Weſtminſter-Sinners*, *Diſſembly-men*. How he ſuſpected one a Jeſuit, that was none, *p.* 90. And of his calling Sir *Henry Vane* a Papiſt. And he *Anſwered Dr.* Stubbe; but tells us not how. This abuſe no doubt was great; but no wonder in him!

How *his School-Maſter never Preach'd but once, and was then ſtark Drunk; for a Drunkard he was. How a Day-Labourer at one time, and a Taylor at another, read Prayers for him when he could not ſee.* That there was a great Scandal laid on Mr. *Tombs, but he knew not whether he was guilty.* Why had he not told us what the Scandal was? He ſhould have ſaid more, or not ſo much. It is well known Mr. *Tombs* was a very Learned good Man, though an *Anabaptiſt*, in that point, who would give ſuch wicked hints of ſuch things. But Mr. *Baxter's* word was no Slander.

That *ſome Miniſters are ſo Valetudinary* (it is his word) that *there cold Houſes do them hurt. That Children ſhould have their Chriſtendom.* This alſo is his word, uſed here, and often in other Books;

the

the Man loved Singularity, though Ruſtick and Clownish, p. 103. *How p.* 106. *a Letter wrote to his ſick Mother was intercepted, when* Venner *was up, but nothing Rebellious found in it. How he never Baptized, nor adminiſtred the Sacrament in* 15. *Years after Bartholomew Day. How a Bullet came in——when he firſt adminiſtred the Sacrament privately. How Dr.* Lampley *thruſt Mr.* Sanger *when he found him Viſiting a ſick Perſon of his Pariſh. How many Years he received the Sacrament in a publick Church. How he,* p. 108. *made a new Liturgy at the* Savoy *Diſputation, appointed by King* Charles II. *How Dr.* Reynolds *was offended at him for doing it, ſeeing Additions to the old one were only to be made. How* p. 111. *Conformable Men began the War: and Biſhop* Williams *ſerved the Parliament. How he was charged with killing a Tinker. How Mr.* Symmons *the* Bookſeller *broke, who ſold his Books. How little he had for Preaching, or Printing Books,* p. 118. *How Dr.* Bates *told him, That he got a* 100. *pounds by his* Harmony of the Divine Attributes. A woful Counſel keeper was Mr. *Baxter.* Did Dr. *Bates* think he would have told it?

much

much leſs in Print. The Doctor deſerv'd more for that Book, than Mr. *Tom.* Tell-troth, for Scores. *Biſhop* Uſher's *Epiſcopacy*, Hooker *and* Bilſon, *Talked of again. That the Stream of Philoſophers, Politicians, Canoniſts, Caſuiſts, Papiſts, Proteſtants, and the greateſt Lawyers, he had met with, were all agreed, That the People were the Fountain of Civil Power, and give to Sovereigns what they have. But he Confuted all.* You Non-reſiſters, you *Jacobites*, Remember this one thing, Your Doctrin is a Novelty by the Confeſſion of its new Advocate, and it may be therefore taken up by him.

But I could hardly believe my own Eyes, when I ſaw Mr. *Baxter* in a Caſe of Conſcience brought before him, about going to Church or to Meetings. *p.* 115. *I humbly conceive*—— O wonderful! Are theſe the words of Mr. *Richard Baxter*, our Eagle-eyed Man? But how comes ſuch modeſt words in, but to wound our Meetings? *The young Man might break the King's Laws ſometimes, to go to Meetings at the Command of his Father and Mother. I humbly conceive. Now an Act for Concord*, p. 127. *The Inconveniences of a Toleration—What*

Jars

Fars it would occasion — And therefore a Comprehension was more desirable. And my Lord lays down the Terms, *p.* 130. The same as before,

And these things are mention'd in their little ridiculous Circumstances; though they had been told over, and over before. I thought to have taken notice of gross Absurdities here, as before. But I grew weary, as I suppose so doth the Reader too.

Mr. *Silvester* for a Close of all, Prints his own Sermon at Mr. *Baxter*'s Funeral on this Text,

2 Kings 2. 14.

Where is the Lord God of Elijah?

But why Sir did you print the Text in *Hebrew*? Was it to let us know that you had indeed a double portion of your Masters Spirit; That you understood a Language that Great, Great Man was altogether Ignorant of, and therefore not one word of *Hebrew* is found in all his Voluminous Writings. Well for him and us, if less Latin or Greek had been found in them. When spoke he as a Critick in either?

I

I have a word or two to you Sir who have abuſed, affronted the World by this Scandalous Book, or Libel a-gainſt the Government, worthy Learn-ed Men in the Church of *England*, and among Diſſenters. You ſay, Mr. Bax-ter *was* Elijah's *lively Image*—— *You wi* *for your Prophets Mantle*—— Much goo may it do you. Some would not take it up for fear of infection. The Devil appeared *once in Samuels.*

He ſeemed, ſay you, to be a Tran-ſcript of what is left on record of Saint *Paul*, *Sylvanus* and *Timothy*, 1 *Theſ.* 2. 1. 12. That he was a Man of *clear, deep, fixed thoughts*— That he gave *cu-mulatim* not *denariatim.* But what need had you to tell the World of his Works of Piety and Charity, when he himſelf had done it, and that in many many Books, leſt the World ſhould forget, who complain of bad memories. He knew all better than you, and from his word was no Appeal.

When you tell us *p.* 15. *When you came to him in the Country, he roſe up and ſaid*, (and here I expected ſome hea-venly Expreſſion How he was above the World) but was ſurpriz'd to find

a

Man in his caſe ſo much concerned about what Men ſaid of him. *Whatever the World thinks of me, I can truly ſay, I have Serv'd God with uprightneſs of Heart: and that I never ſpoke any thing that I took not to be truth, and at that time to be my Duty. That he wondred at ſome Mens Tranſports in the time of Death; yet he thought, he knew as much as they, and had as much Rational Satisfaction.* Are theſe the words of a mortified, humble, heavenly Man Dying? I think it not convenient to make Remarks here, I leave it to the Reader to conſider— *He wiſh'd to Dye on the Lord's Day, but he dyed on the Tueſday*— Now had he dyed on the Lord's Day, What an Obſervation here muſt have been? No, he Prided himſelf too much in being Born on the Lord's Day. But if we ſhould be ſo Superſtitious to obſerve, when he would chooſe his own Day to Dye in, and reſt'd in it, God ordered he ſhould Dye *die Martis.*

When you asked him, *Whether he held the ſame Sentiments about Juſtificati-on?*— He ſaid, *I have told the World ſufficiently, by Word and Writing my Opinion already, and there I refer them.* And

 that

that then he lift up his Eyes, and ſaid, *Lord, pity, pity, pity, the Ignorance of this poor City.* You tell us alſo, that a Learned Man ſaid of him, *That Mr.* Baxter *could ſay, what he would, and prove what he ſaid.* Who would tell ſuch Stories of a Man he Loved? It was in my Opinion, unwarrantable Revenge to do it had he been your Enemy. You ask'd him a good Queſtion. Why, was the Anſwer about what the World ſhould know of his Faith? Why had he not ſaid according to his Laconical way, in other caſes? Had he any Grumbling in his Conſcience, and was he afraid to ſpeak out all? Muſt this City be pityed for (it may be) receiving his Doctrin no more? (I profeſs ſo I underſtand him) this coming in on the words before. We may ſay, Lord, pity, pity, pity this Ignorant City, not for ſo much Re-jecting, as for ſo much Receiving his Doctrin. For that Learn'd Man, who-ever he was, he ſpake of Mr. *Baxter* what ſome ſay of Scepticks and ſubtle Wranglers. And therefore, this Story doth your Maſter no kindneſs.— I re-member, the Learned Mr. *Gilbert*, be-fore named, told me, That many Years ſince

ſince, he came to ſee Dr. *Owen* and Mr. *Baxter*, when both were Sick and like to Dye; when he came to Dr. *Owen*, the Dr. ſaid to him, *Sir, I am made willing to Dye.* When he came to Mr. *Baxter*, *Coſin*, ſaid Mr. *Baxter*, *I am not yet made willing to Dye.* To whom he reply'd, *I came now from Dr.* Owen, *who ſaid he was willing to dye. No wonder you are not, that expect not to appear before God with imputed Righteouſneſs.*

You ſay, *Eliſha in ſeveral things outwent his Maſter, but not I.* And we hope, for true *Peace and Concord* ſake you never will. I remember about Twenty Years ago, I had a priviledg'd Place, and an Ignorant, but Conceited Taylor for a time, would not come to hear me. I asked him, Why? He told me, *the* Presbyterians *were Hereticks, for*, ſaid he, *It is a great Controverſie between us and you, which was the greateſt Prophet*, Elijah *or* Eliſha. *You ſay that* Elijah *was; but we ſay, that* Eliſha *was; and this is a Funmental Point.*

Sir, If you ſhould thus be the greateſt Prophet, the cauſe of Non-conformity, and private Meetings (eſpecially at Church time,) which your Maſter made

faint and ſick, will gaſp and Dye. Do not ſay, like *Jehu*, Mr. *Baxter* ſerved the Church much; but I Mr. *Silveſter* more.

AND now Reader, What thinkeſt thou, on ſedate and deliberate impartial Thoughts? What a Book is this! Never was the like ſeen, ſay ſome *Baxterians*. And in truth ſo ſay I. If by the ſame words, we mean the ſame thing, agreed. It puts me in mind of *Horace*, *De arte Poetica*.

Humano capiti cervicem pictor equinam
Jungere ſi velit——
Spectatum admiſſi riſum teneatis amici?

I have read of one having the *Caninus Appetitus*, that would fain have a Veniſon Paſty. A Dog was killed, cut up, pepper'd and bak'd; which he commended for good Veniſon. But a Man of a good Palate, had not ſo done. Mr. *Silveſter* hath provided for them ſuch a large Diſh, ſeaſoned with Love, Concord, fine Diſtinctions, *&c.* which Underſtanding Men will not reliſh. *Peace with the Papiſts*, *&c.* A late Writer tells us of an Addle headed Monk, who ſet up for ſach a Zealot for Peace and Con-

cord

cord, That he Prayed to God, *that he would Graciously be pleased to end the Controversie between him and the Devil; that so there might be Peace between him and all Men*, Hereticks and Prophane.

If Mr. *Bagshaw* had fourscore Untruths in his Book against *Baxter*, *Baxter* hath Four thousand in this Book against the King's Government, against the Church of *England*, and against the Dissenters, of divers Perswasions; against Men Famous, and Learned, and Wise in the Eyes of all Men (except their own, and his;) and the more Famous in all these respects, for these Exceptions.

If any say, *We see what the greatest Professors of Christianity are, or what the Chief of Dissenters are.* I Answer to the first, If Mr. *Baxter* had Writ ten times worse, had he been a Vile Hypocrite (which we assert not;) the Hypocrisie of *Judas* could not Eclipse the shining Integrity, Humility and Piety of the Eleven. I know, Christ says, *Let not thy right hand know what thy left hand doth.* And many observe this Rule. *Jehu* that drove furiously, said, *Come see my Zeal for the Lord of Hosts*, 2 Kings 10. It is

nothing worth unleſs others come and ſee it; he is Confident of himſelf, dubious of another; ſaith he, 2 *Kings* 20. 15. *Is thy heart right, as my heart is*——Yet this Man was upright, and himſelf not ſo. For others. He was no *Presbyterian.* They are not to anſwer for him. It is better Logick to ſay, Dr. *Bates*, Dr. *Anneſly* and others are, Dr. *Manton*, Mr. *Allein* and others were, Men of great Integrity and Humility, and therefore Non conformiſt Miniſters are good Men. I am diſpleaſed, as with them that ſay, *Mr.* Baxter *was the Holieſt Man in the World.* So with them that ſay, *He had not one Dram of Grace in him.* I read with great pleaſure long ſince, out of *John de Serres*, the *French* Hiſtorian of their Kings, the famous Story of *Joan of Arc*, who drove back and deſtroyed the *Engliſh*, when like to have Over-run *France*, Fighting in the Head of an Army. The *French* call her *Joan* the Saint. The *Engliſh Joan* the Witch. One made this Ingenious Epitaph on her.

Here lyeth Joan *of* Arc, *the which*
Some count Saint, and ſome count Witch.

Some

Some count Man, and ſome count more:
Some count Maid, and ſome count Whore.
But Reader be adviſed, and ſtay
Thy Cenſure till the Judgment Day;
Then ſhalt thou know, and not before,
Whether Saint, Witch, Man, Maid or Whore.

Great fears do not caſt away all hope.

Are you of the Church of *England?* Lay not to our Door, the defaming your great Worthies, the Famous *Hooker*, who by the way, denyed Epiſcopacy *to be of Divine Right*, and Commends *Calvin* for Eſtabliſhing Presbytery, *Eccleſ. Pol.* The famous *Bilſon*, Biſhop *Sanderſon*, Biſhop *Barlow* and others, who will be Famous to the end of the World. We can govern our own Tongues, though not another Man's. He Condemns *Hooker* and *Bilſon* without end, for Owning Reſiſtence. Make Kings once Inviolable, and they will ſoon make themſelves Tyrannical: As the 3 laſt Reigns prove. Remember Mr. *Baxter* hath proved, as well as others, That *Charles* the I. gave a Commiſſion to the Earl of *Antrim*, for what he did in the *Iriſh* Rebellion. You that

would not believe us, will you believe King *Charles* II. who owned it, or those who saw the Commission? You cannot doubt, but he that gave him one, gave others too, though they came not so to light. Was there not reason for the Parliament to prevent a Massacry here?

What tedious, as well as impertinent work doth our Author make? Teach your Children you Parents, or your Lads you School-Masters, timely to be Concise. I remember, I have heard that in *Cambridge* great Reward was promised to him that should in fewest Verses express this Story,

Two Children seeing their Father Kill a Weather, they would play at Weather Killing, and so cut one anothers Throats. The Mother hearing it, let her Infant drop in the burning Coals, when she went out at the Cry. Returning and seeing all these sad sights Hanged her self, the absent Father coming home seeing all, dyed with grief — One expressed all in these two Verses,

Verveces pueri, puer alter, sponsa, maritus
Cultello, flamma, fune, dolore cadunt.

So One, What Creatures excel Man in the Five Sences. *Nos*

Nos ſus auditu, lynx viſu, ſimia guſtu,
Vultur odoratu procedit, aranea tactu.

A long prolix way of Talking makes Men troubleſome among Scholars. There was no end with Mr. *Baxter*. He was an *Everlaſting Argument* — Which made Learned Divines in *Oxford* in *Oliver*'s days to call him *Scribling Dick*. Whether Mr. *Faldo* Charged him true, whether he told Lyes or no, I will not ſay, but I am ſure Notorious Untruths of Men I know; but I will not ſeem to be partial —— You ſee what ſome of your Biſhops ſaid at the *Savoy* Diſputation, They wanted more Ceremonies: Go then to *Rome* from whence you brought theſe, there are enough. Want you the Croſs in the Breſt, Holy-water — I would deſire no better place of Scripture for Diſſenters Worſhip, and againſt yours, than that you often bring for yours and againſt theirs. *Let all things be done decently, and in order.* 1 Cor. 14. 40. Are you in good earneſt with us my Maſters? Doth it become a qualified grave Miniſter of the Goſpel, to come in a Fantaſtical Dreſs, *Take up a Book to read Prayers* — You that make

your ſelves merry with Diſſenters Prayers *how broken they be*; Pray if you will be merry with broken incoherent Prayers, you know what Book to call for, and there take your choice. Guggle gaggle all together, take words out of one anothers Mouths.——

Are you *Baxterians*? What ſay you to all this? Will you juſtifie impertinences and idle Tales, Seditious Doctrin of Non-reſiſtance, Defaming Dr. *Owen* and others, Self-applauſes. Conſider my Maſters, conſider and be Wiſe at laſt. Did he indeed chooſe the *good out of all Parties*, as he and ſome of you boaſt, or did he not often chooſe the bad, and throw the good away?

You ſay, *Some Controverſies are only about Words, as in Juſtification*.— No, they are not. If they were, how inexcuſable was our Diſturber and Peacebreaker to make ſuch Uproars then?

Baxterianiſm tends to *Arminianiſm*, *Arminianiſm* to *Socinianiſm*, *Socinianiſm* to *Turciſm*, as *Alciot* and others found. And becauſe ſome of you I find turn *Arminians*, and others be inclinable to it, I pray let us reaſon together.

Can

Can you believe, the Great, Wiſe, Glorious God, ſhould ſtand as a Spectator to view all that Men will do, and order all his Affairs in Time and Eternity accordingly? That he in his Actings ſhall follow Man's Will, not Man his Will, ſecret Will. No Pre-determination going before? Doth not this deſtroy the Divine Government? That we may ſay, not the Lord Reigns, but Man. I grant here are Difficulties. What then? So there is in the Trinity, the Hypoſtatick Union, and in Thouſands of things in Religion and Nature. Talk out your Hearts, you can ſay no more than the Objection *Paul* anticipates, *Why doth he yet complain, who hath reſiſted his will?* Rom. 9. 19, 22.

He reſolves all into the Will of God *O Man who art thou?* —— *What if he will?*— Cannot God be juſtified in all the leſſer ſins of Men, as well as in the greateſt, the murther of the Lord of Glory, *Acts* 2. 23. Yet this was done *according to the determinate counſel of God.* And nothing did *Herod*, *Pontius Pilate*, or the reſt do, *but what the hand of God before determind to be done.* Had not God determined Chriſt's Death, then

the

the Work of our Redemption was not ſecured. I lately ſaw in a good Miniſters Houſe, a ſerious Servant Man whom he diſſwaded from Marrying ſuch a Maid, becauſe a Baſtard. The Man confeſt *he was one too.* I thought preſently of the vanity of *Arminians.* Now if the unlawful concourſe of their Parents fell not under any determination, then not the Being of this Young Man and Maid. Then not all the good they do. Then not their Children, nor Childrens Children, nor the good any of them ſhould do, nor their Salvation for ever. It is ſottiſhneſs to deny this. Then may they thank their Parents, they were Men and Women: and thank themſelves too, according to the other bleſſed Doctrin of Free Will, That they were Saints, not God for either. What madneſs is this? Hath God not determined the numbers of his Creatures? No ſay ſome, Doth God ſhew any ſpecial Love to them that are ſaved, more than to the damned? No. Talk out their Hearts according to them, it is not. Let them magnifie the Love of God as much as they will, It is but common Love. Who can bear this?

This

This puts an Accent on their praiſing God for ever, that he choſe them above others to Grace and Life. This ſpecial Love to the Saints runs throughout all *Paul*'s Epiſtles. Muſe on one place, *I thank thee, O Father, Lord of Heaven and Earth, thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes. So Father it ſeemed good in thy ſight.* Muſe I ſay, again, and again, and conſider it.

Therefore, I wonder to hear ſome Orthodox Men ſay, *Arminianiſm* is a plauſible thing. Search it to the bottom, it is an unlearned, Antiſcriptural Novelty, the Reſult only of Man's Pride.

Was it not the ſecret Will of God Chriſt ſhould be Crucified? As before. Was it not his revealed Will he ſhould not be Crucified? Surely both are clear, and beyond doubt. For the murtherers of him are charged with Sin, and doing all *with wicked hands.* They broke the Law, *Thou ſhalt not kill.* Then it follows, Gods Secret and Revealed Will are not the ſame. I know Mr. *Baxter* was ſound as to the matter of Election and Irreſiſtible Grace in Converſion, but ſome of his followers are not ſo.

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The Rock on which many Split is this; What they take to be unjuſt, and unholy and unmerciful in Men, they think to be ſo in God: but this is a grand Error, if we conſider,

If we would not do our beſt to prevent Mens ſin and miſery we were unjuſt, and unholy; but though God doth not do his beſt to prevent Mens ſin and miſery, he is not ſo; by a word ſpeaking he could turn the hearts of all Men to love him.

If we ſhould ſuffer the vileſt Men to oppreſs, and the beſt of Men to indure moſt exquiſite torments in the Inquiſition or out of it, we were unjuſt, and unholy; yet though God permit this, he is not unjuſt, or unholy.

According as ſome Men talk of God's Goodneſs, I cannot ſee how they can reconcile it to his Providences. What good Man would thus permit if he could help it? Doth not Atheiſm lie in the bottom of *Arminianiſm*?

And becauſe God commands Men to repent, and believe, and obey the Goſpel, they therefore conclude it is in the Power of a Man ſo to do: which only

ſhews

hews it is *our duty, though Gods Work*: We by the Firſt Tranſgreſſion loſt our Power to obey, but God never loſt his Power to command: And therefore to that Objection; Doth God command impoſſibilities? I Anſwer, Yes ſurely. But how? God commands us not any thing antecedently, but conſequently impoſſible; not impoſſible to us as Men, but as Sinners. I may require that of a Man that is impoſſible in his circumſtances, and yet not be unjuſt. A Bankrupt hath conſumed Ten thouſand Pound of my Money. I ſend him to Goal, though not worth a Farthing. He deſires his Liberty. I ſay, Pay my debt. I am not unrighteous in this command. Beſides there are other ends in Gods commands. To convince Men of their loſt Power, and need of a Saviour, *&c.* Obedience was not Gods end in commanding *Pharaoh*, *Let my people go; yet he ſhall not let them go.* Some object. Muſt I ſpeak to a dead Man to live? Yes ſure, if God will give him life that way. Did not Chriſt ſay, *Lazarus come forth*, John 11. 43. He ſpake not the words in vain, whilſt with the word of command went forth a word of

of Power. God by commanding gives power of obeying: It is his way. Christ often said to the dead, *Arise*. They did so. If from Gods commanding we conclude a power of obeying, and say God commands not impossibilities, it will unavoidably follow, We may from Childhood to old age never sin, in Thought, in Word, or in Deed, and come to that Perfection, which the Old *Pharisees*, or their Brethren, the modern *Pharisees*, the *Papists*, the *Socinians*, or *Quakers* will not care to own. Gods Law forbids every sin, the least sin; and requires every duty, the highest duties. That there be no imperfection in our Love to God, or what bears his Image.

What say you now Sirs? Is this such a plausible Objection as some pretend? How can that Man expect conversion, who expects it without a Supernatural Power, but by a Power of his own? God keeps the blessing of Food, Physick, going Journeys, *&c.* in his own hand, and therefore sure of the means of Grace. Therefore to that other Objection, Then Ministers Preach in vain. Consider Ministers come to Men about

about their Souls, as Phyſicians about their Bodies. Here is your Diſeaſe. Take ſuch Medicines, ſays the Phyſician. Can you promiſe me, if I do, I ſhall recover, ſays the Patient? No. Then I will take none. Stay, God in this way hath recovered others, and may you, is enough. So Hear, Pray, Read, Meditate of Sin, Chriſt, the Life to come, and God may meet you (as he hath Thouſands) in this way; and concur with your endeavours, and do that for you you cannot do for your ſelves. God hath no where in Scripture from *Geneſis* to the Revelations promiſed ſaving grace to the endeavours of Nature. Shew it. What are the Conditions of the firſt Grace? Where is it? If you ſo and ſo do; you ſhall Repent and Believe. God makes promiſes indeed to Grace. If Men repent and believe they ſhall be ſaved.

Ob. *Mat.* 7. 11. *Ask, and ye ſhall receive*—It is an asking in Faith; The Cry, not of Nature, but Grace in God's Children, to whom God is a Father. *If ye then, being evil, know how to give good gifts unto your Children: how much more ſhould your heavenly Father give good gifts*

things to them that ask him? I am glad to hear ſome *Baxterians* (or Semi *Baxterians*) ſay, the promiſe of the Firſt Grace is not conditional. So the Reverend Mr. *Williams*, and others, and ſo Mr. *Baxter* himſelf, yet I have heard ſome of them deny it: Yet cannot tell what the conditions are. How few Converts hear we by our *Arminian* Preachers?

Though they falſly charge us with making God the Author of Sin (which our Souls abhor the thoughts of) yet we juſtly charge them with making Man the Author of Grace. In Sin the Act Phyſically conſidered is of God, or materially, but not morally or formally, ſo it is of Man. And therefore Dr. *Pierce* his charging our Famous Divines beyond Sea from Collections (as is charged on him) out of a Roguiſh, though Subtil, Tract call'd *Eur Prædeſtinatus* (in which I have obſerved a bundle of iniquity) was an unjuſtifiable practice to ſay no worſe.

You think God hath not promiſed Repentance and Faith, to any; this diſcourageth us. Why hath God promiſed you if you ride a journey to come

come ſafe to the end of it; if you work hard to thrive in the World? Did God promiſe you in the uſe of Food and Rayment you ſhould live ſo long as you have done? yet ſo it is. Do not your Beggars Cry, wait at your Doors in hopes of an Alms without a promiſe from you, or certainty to them? Will not a Traytor ſeek for a Pardon without a promiſe from his King to have it? Do not Men do all in hope?

Away then with unreaſonable fooliſh ſtuff, or that ſenſleſs thing called *Arminianiſm*. Flee from it, and ſee the vanity and folly of its ſpecious pretences.

Brethren, I dread you Men of Concord more than many other Men, that never talk half ſo much of the thing, but practiſe it ten times better.

Be not angry that I have pleaded the Cauſe of your good King, whom I know you love: and of your Congregations dear to you.

I know ſome inquire, Who put me on all this? No one. Mr. *Chauncy* the great *Anti-Baxterian*, (now in *London*) I never ſaw, neither know I whether ever he heard of me. No one puts me on this, nor helps me in it. If

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If any of you Anſwer me; I will not ſay as your Maſter, It ſhould be one that hath more Grace than I, more Learning than I, that hath ſtudied the Controverſy better than I. (unheard of Stuff) I freely acknowledg he will elſe have but little of all theſe Excellencies. But he muſt be one that owns Nonreſiſtance. That owns Common-Prayer. That calls us all Separatiſts, *&c.* I ſhall conſider any fair rational Argumentative Papers; but as for Scurrilous empty Pamphlets, I ſhall not regard them.

Are you Nonconformiſts indeed. Be not deceived with vain Words, or empty Notions. Read *Aimes's Freſh ſuit againſt Ceremonies* (that profound unanſwered Book) *Gelaſpees Engliſh Popiſh Ceremonies.* If theſe you cannot get, Read a little thing called, *The Vanity of Human Inventions.*

Though Mr. *Baxter* hath defamed Dr. *Owen* and others; yet the World doth, and will know a difference between Solid and Flaſhy Men.

This Mr. *Baxter* was a *Baxterian.* If Churches have their Confeſſions of Faith he muſt have his, and find fault

fault with the Aſſemblies Confeſſions——

The Churchmen begin to defame the Churches beyond Sea as no Churches: and ſay, *The Church of* Rome *is a true Church:* They reordain Proteſtant Miniſters coming from *France*, and not Popiſh Prieſts if they come over to them. He that hath half an Eye may ſee where the Union is deſigned. Will not ſo many Plots made by Papiſts and Church-men yet convince? No, not yet after the laſt Horrid Aſſaſſination? To ſay, That *in* Holland *and* France *they can have no Biſhops*, is fooliſh. *Jeremy Taylor* in his *Divine Right of Epiſcopacy* confeſſeth it, and therefore ſays plainly he knows *not what to ſay of their Churches.*

Did thoſe Churches believe Epiſcopacy to be *Jure Divino?*

Can no Biſhop be made unleſs he be a Lord too, and ſo many Thouſands by the Year?

Hath Chriſt appointed ſuch an Officer that his Churches cannot have? *Gulielmus Apollonius* about Synods, condemned the Engliſh Hierarchy. The Dutch Annotations affirm Presbytery

to

to be of Divine Right. Some of our Men ſent over by King *James* the I. at the *Synod* of *Dort*, when they heard their Confeſſion of Faith, ſaid, *They agreed with them in Doctrin, but not in Diſciplin, as againſt Biſhops.* Yet ſome talk confidently, *They are lovers of Prelacy, though under Presbytery.* True, a Man here, and there, not the majority, as with us in *England*, Some Conformiſts are lovers of Presbytery, though under Prelacy (and was not Dr. *Stillingfleet* a long time in the number) yet it would not be fair to ſay, The Church of *England* is for *Presbytery.* Remember that *Presbytery* came in with the Reformation, almoſt every where but in *England.* And therefore to charge this as Schiſm is a meer Vanity.

How intolerable is it to ſee, as I have ſeen, Soldiers, Tradeſmen to be made Deacons, Ignorant Men, not to ſay Immoral, run up and down with their Prayer-Books to Baptize Children? Muſt ſo great an Ordinance (Adminiſtred by none but by one able to Preach the Word, according to *Mat.* 28.) Be prophaned by ſuch a Creature not of God's making, but Man's? For a

Dea-

Deacon's Work is to take care of the Poor. I know, *Quod fieri non debet, factum valet* ends many difficulties of late among Diſputing Men, elſe it might be a Query whether ſuch a Baptiſm be not a Nullity?

Bleſs God for that Order and Decency, that is among you. That your Miniſters *ſtir up the Gift of God in them*, and are ſuch who ſo Pray and Preach: Not Readers—Who reads Prayers to Day, is a common Queſtion. Is it not a loathſome one for a Miniſter of the Goſpel?

Let not ſome Men be ſo concerned to ſee ſome Conformiſts Triumph, as if they had monopolized all Learning, and left others none. It is not poor Coats, that make poor Scholars; nor great Preferments, that make great ones. In ſome private Meetings are wiſer Men, better Scholars, than ſome dignified Prelates. This makes me call to mind that famous Story of a poor Scholar Travelling here in *England*, paſſing by the Palace of a Biſhop, once his Schoolfellow, and then intimate; he waits upon my Lord, and makes himſelf known to him. His Lordſhip took little notice of him, but ſent him ſome

Fiſh

Fiſh for his Dinner, forgetting any Beer. This Ingenious Man ſent him theſe Verſes, and ſo departed.

Mittitur in Diſco mihi Piſcis ab Archie-
piſco,
po non ponetur, quia potus non mihi de-
tur.

As they were ingeniouſly made, ſo as ingeniouſly Engliſhed.

I had a Fiſh, ſent in a Diſh, by the Arch-
biſh
hop I caſheer, becauſe that here was ſent
no Beer.

Some would rather have had this mans Learning with his Poverty, than ſome mens Preferments with their Ignorance. Wiſdom, and Honeſty, and Goodneſs will reward themſelves.

Care not for *Baxters* names of Separatiſt —— Which cannot obſcure your Luſtre. What ſignifies the Barking of a Dog againſt the Moon? It leſſens not its Brightneſs nor Motion. Get you the true thing of Love, Peace, Concord, when ſome run away with the name.

It

It is hard, when a Man's Foes be those of his own House; harder if they revile and wound and defame, under a pretence of Love Friendship and Goodwill.

When I took up this *Reliquiæ*, I expected some excellent Cases of Conscience: About Men Melancholy, or cast down; for he much Conversed with such, he wrote to them, they to him. What were the brightest Evidences of Integrity? The best Arguments to strengthen Faith about Scripture, and the Life to come —— But here a company of Bones are set before us, to feed on, *Dogs-meat*.

I wonder to find none of his Letters Wrote by him, or sent to him about Justification: For which Doctrin he was called, as he himself tells us here, and I have heard, *Bellarminus Junior*. Sad is it to think, when some that lived Papists, dyed Protestants in this Point; one that pretended to live a Protestant, spoke so unlike one when he dyed. Was it without any cause so many great Men should call him the *Young Bellarmin*? For my part, I have often said, That an Error in this point of Justifica-

tion, is more dangerous than in all the other Four Articles asserted by the Orthodox, and denyed by the Remonstrants: I shall therefore offer some Considerations to our Young Divines especially, to keep them from *Baxter*'s dangerous Doctrin in this Point. Wounds in the Head are more dangerous than wounds in the Arms or Legs.

FINIS.

Juſtification by an outward imputed Righteouſneſs, that Chriſt, not Man, is the Subject of, aſſerted and vindicated againſt the Doctrin of Cardinal *Bellarmine*, and *Richard Baxter* Catholick, an Epiſcopal Non-Conformiſt; as he often ſtiles himſelf.

MY Thoughts on this Subject in my Contemplative kind of Life, and under continued pains, are theſe, That Chriſts Righteouſneſs is ſo imputed for our Juſtification, as *Adams* Sin for our Condemnation.

Adam ws the Legal Head, or Repreſentative of all his natural Seed: So that he falling, we all fell, and are charged with the firſt Tranſgreſſion; though he, not we, was the Subject of it. Had he ſtood, we had all ſtood: and no Man had been put on a perſonal tryal to the end of the World. We could not have fallen by his diſobedience, if

we had not ſtood by his Conformity. To deny this is to deny the Protoplaſt to be our Legal Head. His firſt Sin is only imputed to us, and no other. Had all Men been put on a perſonal tryal, beſides many groſs abſurdities, theſe are plain, and unavoidable,

1. They that had ſtood muſt with great fear have viewed them that had fallen; which had been inconſiſtent with a perfect State. I ſpeak not of a fear of caution, for that would have done *Adam* good; but a fear of Torment.

2. That this World would have been a kind of Heaven and Hell at one and the ſame time: Fill'd with ſome Men ſo holy in Nature, and Life, as if they were Terreſtrial Angels; with others ſo vile in both, as if they were Incarnate Devils.

3. Puniſhment and Affliction had come on many, where had been no antecedent Guilt. Which though I grant, God might inflict by his Abſolute Authority as Sovereign, and Lord of all, yet not as Legiſlator, for ſo he is here conſidered. For ſuppoſe the Man had ſtood, and the Wife fallen, what an Affliction had ſhe been to him, and as a *Succubus*. No end of naming the dolefulneſs of this Caſe. If the Woman had ſtood, and the Man fallen, he had been as an *Incubus* to her, and more. Now as *Adam* was the Federal Head of his Natural Seed, ſo Chriſt of his Spiritual Seed: And therefore his Righteouſneſs is imputed to us for our Juſtification, as *Adam*'s Sin for our Condem-

demnation: And as that was the matter of our Condemnation, ſo this of our Juſtification: A Righteouſneſs without us that Chriſt is the ſubject of, not we.

Therefore this matter I humbly conceive may be better underſtood by my next Aſſertion, which is this,

That we are juſtified before God by the Obedience and Righteouſneſs of Chriſt in that ſenſe, in which we had been Juſtified before him, or had a Right to Life by the Obedience and Righteouſneſs of *Adam*, if he had ſtood. *Adam* our firſt Repreſentative fell, we all are condemned. Our Second *Adam* and Repreſentative ſtood, we all are juſtified.

Now if *Adam* had, ſtood his Righteouſneſs only had been imputed to us, though we ſhould have had perfect, perſonal, conſtant Righteouſneſs of our own ſecured to us by the Covenant of Works. We could have pleaded for our Juſtification (or if that word pleaſe not) Right to Life (which is all one) only a Righteouſneſs without us, that *Adam* was the Subject of, not we. Not our own Holineſs, though never ſo God like; nor our Obedience, though never ſo Angelical: becauſe we were not put upon any perſonal tryal for Life, but *Adam* was. Now though *Adam*'s Righteouſneſs had been imputed to us, as our Act; yet none of us had been the Firſt Man, or the Repreſentative of all Men in the World, nor the ſecurer of them from Sin and Wrath: which might as well be ſaid, as what ſome

object againſt imputed Righteouſneſs, Then are we juſtified by a legal Righteouſneſs, are Saviours, and I know not what Some tell us with great confidence God looks on things as they are, and we are; and God never look'd on us to do what we never did —— When it is eaſie to imagin, Theſe things are underſtood in a Law ſenſe, not as our perſonal Acts. Had *Adam* ſtood, his Righteouſneſs had been made not the Meritorious Cauſe of our Right to Life, but the material Cauſe, if I may ſo expreſs it. Yet our Perſonal Righteouſneſs had been a neceſſary conſequent of our Juſtification, and a neceſſary Antecedent to our Glorification: Not Cauſe nor Condition properly and ſtrictly of either. So is it with us now juſtified by Chriſts Righteouſneſs.

Juſtification only by imputed Righteouſneſs is the Soul of Proteſtaniſm, as *Kelliſon* and all Jeſuits call it. And the aſſerting of Juſtification by an inward Righteouſneſs is Popery.

Object. Yet may it be true. The Papiſts believe a God.——

Anſ. That was not in controverſy between us.

Object. The Old Proteſtants made Aſſurance to be of the Eſſence of Faith, you leave them in that, why not we in this.

Anſ. They took Aſſurance not in that ſtrict rigid ſenſe we now do, but confeſt it might be accompanyed with great doubts, and fears. Confeſs then we wrong you not in charging you to be Popiſh in this Point.

We

We are injuriouſly charged with *Antinomianiſm.* The God of Heaven in this thing judg between us and our Accuſers. We do aſſert,

That Man is juſtified in the ſight of God only upon the account of Chriſts Righteouſneſs without him which Chriſt is the Subject of, not he, without any regard to any antecedent Righteouſneſs in him or good Work performed by him.

I know the Cry. *O the dregs of Antinomianiſm, Libertiniſm, and what not!* When the *Arminians* in the Synod of *Dort*, pleaded that ſome of our Doctrin tended to Licentiouſneſs, and Prophaneſs. Some ſaid, *Gratias agimus optimo maximo* —— Let all the Churches be viewed, wherein our Doctrin is owned, and ſee whether there be leſs Sanctity than in the Churches of the Remonſtrants where it is denied, So ſay I here, for we preſently add as one Man, and with one conſent,

That there is no Man juſtified by a Righteouſneſs without him, but that Man is at the ſame time Sanctified by a Righteouſneſs within him: and he that is not Sanctified by a Righteouſneſs within him, was never juſtified by a Righteouſneſs without him.

Where is the Cry now? Do us right you Grand Defamers, and falſe Acculers, that call us *Antinomians.* Have we not ſecured the neceſſity of Holineſs, as much as any of you can do for your hearts, by all your unſound Opinions?

Things distinguish'd are not separated, nor confounded, Justifying Righteousness sanctifies not: Sanctifying Righteousness justifies not. My Eyes hear not, my Ears see not, my Feet work not, my Hands walk not. Yet my Eyes, Ears, Feet, and Hands never the worse. I confess I am one of Mr. *Baxters* purblind Divines, but have excellent good company, and our Eagle-ey'd Men such as they may be ashamed of.

O purblind *Luther*, and Eagle-ey'd *Bellarmine*! O purblind *Calvin*, and Eagle-ey'd *Stapleton!* O purblind Protestant *Commentators*, and Eagle-ey'd *Rhemist*! *Luther*, *Calvin*, *Stapleton*, and the *Rhemist*, am I no strangers to. Who of these asserted Justification by Faith only, or deny it, you know.

Some say, *We all own Free Grace, and the necessity of Good Works, and there is no difference but about the order of things.* But is that nothing? If I should see at a Table the Children setting in the upper place, and their Grave Aged Parents put at the lower end, is it sufficient to say they were all there at the same Table, before the same Dishes and Drinks, and nothing was wanting but Order.

Now as the Person and Righteousness of Jesus excels the Person and Righteousness of *Adam*, so the benefits of the Covenant of Grace exceed those of the Covenant of Works, if performed.

Hence Man, as Mr. *Baxter* o8iuɔ8uɹusly (I confess) expresseth it in his *Method. Theol.* and else

elſewhere, over and over, according to his uſual manner, in *Statu inſtituto et informato*, was not ſo Happy as after, when in *Statu deſtituto et deformato*. Chriſt look'd upon him, and brought him in *Statu reſtituto & reformato*.

I know, it is much queſtion'd by ſome, if Men had not ſinned, Whether they had been taken up to Heaven, or continued here for ever?

The great Bleſſing in the State of Innocency, was Increaſe and Multiply. If this muſt have been ſo for ever; this World and a Thouſand Worlds more could not contain all that ſhould be Born; no not to ſet the ſole of their Foot on. This is ſo evident, he would forfeit the name of a Man, that ſhall call for proof of it. If you ſay, In time Generation and Labour would be at an end —— and more of God be here injoy'd. This ſome Divines think, will be the Caſe after the Reſurrection: When Man's State will be ſo chang'd, that this World will be his Heaven. Tho' I am not of their Opinion, yet I declare, I now plead for a new State, not new place.

Were the old diſtinctions remembred, *Fides ſola Juſtificat, non ſolitaria*. Conſtitutive and Declarative Juſtification, moſt of the late Objections would vaniſh into the empty Air.

Mr. *Baxter* long ſince aſſerted, That the τὸ *Credere*, was the thing that juſtify'd inſtead of perfect Obedience, if Man had ſtood. Take this Objectively, it excludes inherent Righteouſneſs; take it Inſtrumentally, we grant it.

But he aſſerts Faith to be put Synecdochically, for all other Graces and Duties: And this Faith is the matter of our Juſtification. I know ſome of them will ſometimes call it Chriſt Righteouſneſs not the *materia*, but *quaſi materia*, and then condemn Phyſical Terms in this Controverſie; which though I am willing to yield to, as much as is convenient; yet Mr. *Baxter* would uſe Terms not only Phyſical, or Metaphyſical; but *Hyperphyſical* or *Hypophyſical*, which you pleaſe.

We are Juſtifyed by Faith, as *Eſau* is ſaid, to Live by his Sword, *Gen.* 27. 40. *By thy Sword ſhalt thou Live.* He did not Eat his Sword, nor Cloath himſelf with it; but by what he ſhould get by his Sword. We are juſtifyed by what Faith procures, and lays hold on the Righteouſneſs of Chriſt.

For that Queſtion, Whether Faith or Juſtification, hath the Priority of Nature? It is fruitleſs, ſeeing a priority of Time is deny'd on both Hands; and they are laid, to be inſtantaneous and things coeval.

Obſerve, It was the uſual way of *Baxter* and his Followers, in their Books and Diſcourſe, to Ask us, What mean you by Juſtification? What by Faith? What by a Repreſentative? If you mean this, if you mean that, and ſome things that no one can mean: This is not to Diſpute; but wrangle. The Old Diſputants, the Papiſts and Proteſtants, knew what one, and the other meant by Faith, by Juſtification, and what ſuch words meant, every one know the common and familiar acceptation of the

the words. And then, if they thus Confound an unwary Perſon, in this new, mad way of Diſcourſe, they Triumph how they have adjuſted the Terms, But to be ſober.

Suppoſe the Queſtion were, Doth Sanctification accompany Juſtification? Yes, they go hand in hand. *What therefore God hath join'd together, let no Man put aſunder.* This were a grave ſober Reply. But if a Man ſhould ſay, What mean you by Sanctificacation, a real Sanctification? And then run on, and tell what that is. Or a Relative Sanctification? And then explain that. Or a deſignation to an Office (as she *Perſians* are called God's Sanctified ones?) Or mean you Fædera! Sanctification? And then tell what that is. Would not ſuch an one be a glorious, or rather Vain-glorious Diſputant? And this is the *Baxterian* way, Or if the Queſtion were about the Being of God. One ſhould ask, What mean you by a God, the Creator of all things? Or the Devil, called the God of the World? Or a Governor (*I have ſaid ye are Gods*) Or a Moniter, (as *I have made the a God to* Pharaoh), and then ſay, the Terms muſt be adjuſted; and tell us at large how God in theſe laſt Senſes is Equivocally taken.

Or if the Queſtion were, Whether I loved a Dog? One ſhould ask, What mean you by a Dog? The Terreſtrial Animal ſo call'd? Or a Fiſh ſo call'd? Or a Star ſo call'd? Or that Iron thing in the Chimney ſo call'd?

It could be wiſh'd, this new way of Diſputing had dyed, and been buryed with him that invented

vented it. This was the unprofitable way of the School-men now Exploded, till *Baxter* Revived it. *Analogum per ſe poſitum* —— is enough.

Now to ask at this time a Day, What is Juſtification? And then Quarrel with a Definition if any occaſion be, is not fair. All do not remember *The Aſſemblies Catechiſm.*

Juſtification is an Act of God's Free Grace, wherein he pardoneth all our Sins, and accepteth us as Righteous, *Only* for the Righteouſ- of Chriſt, Imputed to us, and received by Faith *alone.*

I hope this is a better Definition, Deſcription, Anſwer, or what you pleaſe, than to ſay,

Juſtification is God's pardoning us for our ſincere Obedience to the Goſpel, or New Law: Which for the ſake of Chriſt is accepted inſtead of perfect Obedience: And this Juſtification is begun in this Life, and will not be compleated till the Day of Judgment.

Some of them have ſaid it plainly, *Men are as much juſtified by their Prayers, as by their Faith. That there is juſtifying Repentance, and juſtifying Prayers, and other juſtifying Duties, as well as juſtifying Faith.* When I told them, their Maſter in his Diſputations denyed it, though he had oft ſaid what was Equivalent. I have been anſwered again, *But he hath Aſſerted it ſince.* Some of them ſpeak plainly, and roundly; juſtifie the Papiſts gloſs on the words of *James, So that a Man is juſtifyed by Works, and not by Faith only, or alone,* Which were better read

ead and underſtood. And here the Old Anwers are exceeding good, never the worſe vith me, but much the better for their Age nd Gray-hairs.

The Eye alone ſees, but not the Eye that is alone.
The Tongue alone ſpeaks, but not the Tongue hat is alone.
The Ears alone hear, but not the Ears that are lone.
The Hands alone work, but not the Hands that re alone.
The Feet alone walk, but not the Feet that are lone.

Clap but *alone* (μόνον) where *only* is mention'd, nd Mr. *Baxter*'s ſporting himſelf with Proeſtant gloſſes (wittily enough I confeſs) come to hing. It is an injurious Charge to ſay, We lead for a Faith that worketh not, a dead Faith, or without Love. Juſtification, by all our Old Divines, was ſaid to be *Simul et ſemel*; ow it is deny'd. If the matter be Undecided ill the great Day, then no Saint on Earth is ow compleatly Juſtifyed; no nor none in Heaven; which is Doctrin moſt Prodigious and to e Laughed at. The Sentential Juſtification ſo uch Talk'd of, is not properly a Juſtification; ut a Declaration of it.

Suppoſe King *William*, That Gracious, Clement, Merciful King, ſhould now Pardon an Aſſaſſinator, and tell him, Here is your Pardon nder Hand and Seal, and a few Years hence I ſhall come into the County where you Dwell, nd to ſhew how freely I have forgiven you,

and

and how much I delight in you, I will declare openly your Pardon. I ask, Was not the Man compleatly Pardon'd before, which he had ſtill by him, and could ſhew it?

That we obeyed in Chriſt, and that we ſatisfied in Chriſt, is their way of expreſſing our Doctrin, not ours. If I were in *Turkey*, and Ranſomed by my good King, that I paid my Money by him, or Ranſomed my ſelf by him, (though his Act before the Turk is as mine) or that I paid my Debt by him, that brought me out of Goal, if I had layn there as a Bankrupt for Debt, This is bad Manners among Men; and worſe in Divinity. A Cauſe is not to ſuffer for the unwary expreſſion of every unskilful Pretender to it. But tho' I find ſome *Baxterians* offended that they are Charg'd with owning (with the Papiſts) *That Chriſt Merited that we might Merit*; I aſſert Mr. *Baxter* hath ſaid it plainly, *That Men do merit before God, Ratione pacti*, and to purge himſelf from Popiſh Droſs, he ſays, *The Papiſts ſay, we merit, Ratione operis*, and cites *Bellarmine*. Now I very well remember, *Bellarmine* Senior doth ſo aſſert, as *Bellarmine* Junior cites him (whoſe Writings he too well knew) yet I am ſure *Bellarmine* in that very Chapter Cenſures *Cajetan*, and other Papiſts, who aſſerted that Merit was *Ratione pacti*. Now if in this thing theſe two *B.* and *B.* were not agreed, yet Mr. *Baxter* and *Cajetan* and other Papiſts were. But is not this intolerable Rudeneſs among Men; If a Man ſay to me, *Come to my Houſe ſuch a Day, I will*

give

give you a Thouſand Pounds to pay off all your Debts, to deliver you out of your Poverty; To make you Rich and ſet you up again? If I ſhould ſay to him or others, I Merited all this Thouſand Pounds every penny of it *Ratione pacti*, how Rude were it? Away with ſuch Traſh. He that under the brave Picture of himſelf, would Write, *By Richard Baxter Catholick*, was more ſo, than ſome are aware of.

For that Queſtion, Whether our Obedience be the Condition of the Covenant? I think among ſome Men it is a meer Logomachy: Mr. *Flavil* and I agreed upon it in Diſcourſe; Not Condition properly, but Analogically: Unleſs with the *Arminians* we aſſert falling from Grace. Some give that Definition of Condition, that will not bear, and then run away with the word. How can that properly be called a Condition of the Covenant of Grace, that is a part of that Covenant? Or how a thing can be ſaid to be the matter of a Promiſe, and its own Condition too, I cannot reach it. *They ſhall never depart from me* —— On what Condition I pray? That they ſhall never depart from God? Some ſince ſaid, *The Conditions of the Covenant, are not there mentioned, but only helps to perform the Conditions.* I confeſs, *They ſhall never depart*, is a very great good help to perform their great Goſpel Condition, which they ſo much Talk of, *Perſeverance*. Some that deny the Conditionality of Works, do own it of Faith to Juſtifie. Call it Condition, Inſtrument, or what they will;

when

when a ſound Senſe is intended, I am content.

Grace and good Works evidence to Men their paſt Juſtification, and future Glorification; but give no right properly to either. If a Phyſician ſay to a Man, If it be ſo and ſo with you, you will Recover; If not, Dye; Theſe be Suppoſitions, more than Conditions. *If you through the Spirit do mortifie the deeds of the Fleſh, you ſhall live*, Rom. 8. 13. *If* is not always Conditional. *If I ſhould ſay, I knew him not, I ſhould be a Lyar* (ſaith Chriſt) *like one of you.* This is a true Hypothetick. But take this Propoſition into its two parts, and conſider them apart, and both are Falſe and Blaſphemous: Either that Chriſt ſhould ſay, *He knew him not*, or ſhould *be a Lyar like one of them.* If *Peter* had not Repented, he had not been Saved: If *Judas* had believed, he had not been Damned, Yet *Peter* muſt Repent, and *Judas* could not Believe.

What if *David*, ſay *Some had dyed without Repentance?* If the Sky fall — It could not be: The Covenant is ordered in all things ſure, for Grace as well as Glory. To ſay, *If he had dyed then, he had been Damned*: Such words muſt be qualifyed. Can an Elect Perſon, a Juſtifyed, a Sanctifyed Perſon be Damned? I ſay, *David* could not Dye without Repentance. If he had dy'd, God would have touch'd his Heart, and, Whether he did it not till *Nathan* came to him is generally ſaid, but not eaſily proved.

I could ſay ſomething; but I affect not ſingularity

gularity. Doth he not tell us of his Roaring, when he kept Silent —— Conſider it.

We are ſometimes asked, *Whether we believe Mr.* Baxter, *meant ſo and ſo, whatever his phraſes were?* I have asked ſuch, *Whether they believe Dr.* Criſp *meant ſo and ſo, whatever his Phraſes were?* As when he ſays, *Our ſins were tranſfus'd on Chriſt.* And many wild Expreſſions of that nature. *Whether the Doctor did not believe that Chriſt was Pure and Holy in his Nature, and Soul, and ſeparate from ſinners?* Do you think he believ'd Chriſt was ſenſual, unchaſte, malicious, a hater of God, in that ſenſe Wicked and Ungodly Men are? I find he ſays in the New Printed Works of his, *Juſtification and Sanctification be inſeparable, Faith will produce good Works.*

Mr. *How* hath made a Collection of ſeveral Expreſſions Sound and Otherdox. He was a Man of a very holy Life, as I have been informed (by the beſt Man ever I knew) once his Pariſhioner. Yet is the Doctor to be blam'd I doubt not, for a multitude of extravagant Expreſſions and wild Opinions. *That a Believer was not bound to be troubled for his Sins,* hath he ſaid in Diſcourſe, and that *David* was ſo, *was for want of better knowing the Covenant of Grace.* Abominable! Men had need to be told of not Mourning for Sin, in a Dead-hearted Age.

That we *We are as righteous as Chriſt*, That Chriſt *was a Blaſphemer, Murtherer, &c.* Expreſſions we are told of, I never once heard, but abhor them.

Paul

Paul, when juſt occaſion was, ſays, *Chriſt was made ſin for us* (Ἁμαρτία, a Sacrifice is a vain Reading not worth Confuting) *Men are ſaid to be the righteouſneſs of God in him.* doubt ſome that have condemned and ſtigmatized impudently and falſly, Mr. *Crandon*, Dr. *Tully*, Mr. *Traughton* and others for *Antinomians*, wuold *Paul* much more. To excuſe him they are forced to ſeek for a new ſenſe of his words.

We are often told by ſome that cannot be content with the Old Proteſtant Doctrin (that good works are fruits, certain ones of Juſtification) but they muſt tell us of *Sapiential Methods*, *Authoritative Rule*, *Rectoral Law*. And then we are told, *The World did not underſtand Mr.* Baxter. No, nor he them, nor himſelf. I think Men be not the wiſer, or greater, for not being underſtood.

Juſtification, we ſay, is a change of a Man's State, and ſo makes not on us a real, but only a relative change. The real change is wrought by Sanctification only.

I have not been a little diſturbed to ſee by ſome late Writers the main Queſtion loſt, and gone out of Sight. And, *which is firſt as to priority of Nature, Juſtification, or Faith?* And ſome think of the whole by this; ſo at laſt, Whether *Chriſts Incarnation were a part of his Humiliation.* I believe with Mr. *Williams* it was; and that he hath well proved it: Yet I think Mr. *Mathers* Objection is not well Anſwered. *Then is Chriſt in a ſtate of Humiliation for ever.*

er. A body glorious or inglorious is a body
ill.

It is a Queſtion too hard for me, and I think
or them, to anſwer difficulties on both ſides. I
ve heard of a plain Man, who was over-
ard to pray, that he might do with ſome hard
ueſtions in Divinity, as the Woman did do
ith her Oyſter, when ſhe could not open it,
id it aſide. As by a Stone caſt in the Water,
ne circle is made, and that makes another,
nd ſo on. So it is with ſome late Diſputants in
theſe Points. They run out in ſuperfluous
ueſtions till the main is forgotten.

I recommend Dr. *Featly*'s Speech to the Aſ-
embly of Divines, bound up with his *Dippers*
ipt, about Juſtification by the active as well
aſſive Obedience of Chriſt, which turned the
eads of almoſt all the Aſſembly that were o-
herwiſe minded before.

Theſe things, Reader, before mentioned, are
he Reſult of Free Thoughts, not Reading, or
Diſcourſing. I think this is the bottom of the
uſineſs.

Having Imparted theſe thoughts of mine to
me worthy Friends, I have met with ſome
Objections from both *Baxterians* and *Calvi-
iſts* by litterary correſpondences.

Ob. Was *Adam* the Repreſentative of *Eve*?
No. Therefore *Adam* who ſin'd firſt and made
im ſin, and was the means of his fall, was
ot ſuch a repreſentative as is believed by
ome, Thus one pleaded.

I profess it is a noble Objection, and I neve
met with it before: As the worthy Objecte
confesseth he never met with my way of ma
naging the Controversie. I Answer,

Adam was not a Representative of *Eve*, b
both of their Posterity.

The Law about forbidden Fruit concerne
her, is plain; she grants it to the Serpent
Gen. 3. 2. *Eve* was not one of *Adams* Posteri
therefore he might be their Federal head, no
hers. They were one, both call'd *Adam*, *Gen.* 5.
The Woman is said to *be first in the Transgres
sion*, and yet it is as true, *By one Man, sin en
tred into the World*, and how these two shoul
cohere, of be true without my Assertion, I se
not.

Object. But *Eve* is made a Type of th
Church, as *Adam* was of Christ, *Ephes.* 5. 21.

Neither could be in their make designed t
be Types of either: For Christ had been n
Jesus to them, though God, nor had he ha
as now such a Church, had not Man fal
len.

There are Instituted Types as the Sacrifice
of Old, lively Types of Christs death: There
are Types only by way of Allusion or Annlogy
so is this. *Taylor*, that hath written so much
of Types, would be hardly put to it to prove
all his Types to be such by Divine Institu-
tion.

Persons may be considered under a different
Relation, not contrary, though divers. *Samp-
son* was a lively Type of the *Jews* strength

(though

though then weak) the Lion, and the Honey he eat of the *Philiſtins*, and their Riches that the *Jews* ſhould deſtroy, and have, yet was he a Type of Chriſt's, ſaving the Church from the Devil that roaring Lion.

It is further Objected. That Heaven is made the Purchaſe of Chriſt for Man, therefore not of *Adam*, 1 *Cor.* 15. 47. We as Sinners have a right to Heaven by Chriſt, therefore we as ſinleſs Creatures could not have had it by *Adam* is a *Non ſequitur*. But yet it be granted, we had gotten a *Heaven* by *Adams* fulfilling the Covenant of works, and I am content if it be not granted it had been *This Heaven* Chriſt hath Purchaſed by his Blood. A change muſt have been (as before) as a time of Confirmation, ſo of Glorification, and an end to Generation, *&c.* and that is ſufficient if that Glorified State had been here, as ſome now believe will be after the great Day.

Had *Eve* been our Repreſentative (it is objected) we can then hardly ſecure Chriſt from Original Sin.

Some tell us God here ſtopt the flux of Original Sin. The Virgin *Mary* ſure was unclean; yet it is ſaid, *Can a clean thing come out of an unclean.* I ſuppoſe none of us think with the *Franciſcans*, that the Bleſſed Virgin had no Original Sin.

When I ſaid, we are ſo Juſtified by Chriſts Obedience and Righteouſneſs, as by *Adams* had he ſtood. I mean by ſo —— That the imputation

tion of Christs Righteousness is properly so called (though *Baxter* said, it was improperly said to be imputed) and an immediate imputation, not mediately by our Righteousness. Or an imputation in the effects, as some plead.

The Question is, Whether *Adams* act of eating forbidden fruit be not imputed to us as our act, and that immediately on this, Condemnation was due to all his Descendents. How else are we said to sin in him, and fulfil with him in the first Transgression, and not in his after Transgressions, as the Assembly of Divines, and all granted till these Men called it in Question to secure their Doctrines. *As by one Mans disobedience we were made Sinners; So by the obedience of one, Righteous.*

Grant this, then it will follow. We had stood by his Obedience, *and that his Righteousness had been our only pleadable Righteousness and no other for a title, or right to life.* There had been a *State of Confirmation*, and no Sate of *Personal Probation for* Adams *Decendents mediate or immediate.* Dr. *Bates*, I am informed, and Mr. *How* am sure own a *State of Confirmation.* in this Case.

The Question is not about our being Sinners, as seminally in *Adam*, and so derived corrupt Nature from him, but as Federates with him. I remember, No Divine, reputed among the Learned, that ever asserted a State of personal Probation but Dr. *Goodwin*, who names it, but attempts not to prove it in his *Posthumous Folio*, (as I think it was) If *Adam* had

had not ſinned, none of his Poſterity could. They had been kept by Gods Covenant from it, as the Angels and Saints in Heaven are, and ſhall be for ever. By this conſideration all our Divines juſtified the proceeding of God with Men, and ſtop'd the Mouths of Objecters. As,

Why ſhould I be made miſerable by another Mans ſin, ſeeing he fell? Why *ſhould you be made happy by another Mans Obedience if he had ſtood?*

When God made Man, it was convenient to put him upon tryal of Obedience: It was inconvenient thus to put every Man for Reaſons before given; there muſt be a Repreſentative then or Legal Head (call it as you pleaſe) and none ſo fit as the firſt Man. Then all Men coming from him muſt be Quitted or Condemned by his Conformity, to or diſobedience of this Law of God. Had there been a State of Probation (eſpecially if no Saviour in that caſe granted to the World, which we have reaſon to believe) Angels and Devils might as ſoon dwell together as perfect Saints and Sinners in the ſame World, in the ſame Houſe at the ſame Table, in the ſame Bed. What Children had the perfect Husband and faln Wife had, and ſo *e contra?*

Theſe things I never heard nor read, and I think ſome had never Talk'd of, a State of a Probation for every Man in the World. If *Adam* had not ſinned, had not their raſh Popiſh denial of the Righteouſneſs of Jeſus in a proper

proper ſenſe imputed to Men, forced them t
it; which ſtate of Probation, I doubt, ſome
them do not, (cannot) heartily believe.

Was the Covenant made with Adam *for him
ſelf, and for his Poſterity, Or no?* The A
ſembly of Worthy, Orthodox Divines at *We
minſter*, ſaid in that Excellent Catechiſ
(which as much excels the Childiſh one, as th
Sun a Star) and Taught Children to ſay i
and now for the ſake of *Baxter*'s rotten, rotte
rotten Doctrin, we muſt be told, *The Covena
was made with* Adam *only for himſelf, not fo
his Poſterity.*

Had he ſtood, all had Obey'd without Ra
viſhing their Wills, as ſome Talk, not *Coacte
but Neceſſario.*

There is one Objection more, I have ha
from one I greatly value. *If* Adam *were
Fedral Head, all muſt be puniſhed alike, and bu
for his ſin only.*

I grant, all are puniſhed alike for that Sin
not one more, another leſs. I ſpeak now o
the Non-elect, Non-redeemed; becauſe al
were guilty of it in the ſame ſenſe, not one
more, another leſs.

But we have ſinned not only in *Adam*; but
Perſonally,

There is not only imputed ſin, Original ſin,
or the unavoidable Corruption of Nature.
There are Spontaneous, Deliberate Sins. Some
Men tempt the Devil to Tempt them, and
Dare the great God to his Face; which, can-
not be laid on *Adam*'s Tranſgreſſion, or on
Criſti-

riginal Sin. They know they can forbear, d will not,

I ſhall not Reader, run upon other Argu- ts, which are well managed by other, and tter Hands; but I have caſt in my Mite into ir Rich Treaſury. As I have done what s far as I can remember ſo many Years with- t Books) I never met with. So what others ve well done, I leave to thy Conſiderati-

FINIS.

SEeing Mr. *Baxter*'s Books pleads muc
for Liturgies (eſpecially *Reliquiæ*
and I ſaw at the Bookſeller's Shop on
came in, *Have you Mr.* Baxter's Life
and then, *Have you a* Common-Praye
Book? I will give you an Account o
what paſſed between me and ſome Pa
ſons (who ſmelt not very ſweet of Loy
alty) on the ſight of a New Commo
Prayer-book for the laſt Faſt, before th
Plot broke out (faint Prayers) On th
out-ſide of which, was written a ſcan
dalous Letter, Injurious to the King an
Government, to excuſe the Jacobit
Prieſts for Non-uſing them. About a
Hour after the Lent of the Book, wa
it ſent back, wrapt up in a Sheet of P
per containing theſe following Verſes.

Som

SOme Pious Lads of Eighteen Years
Would Prayers more apt have made,
Than theſe dull ones, on this High Day
In Churches to be ſaid.
Here is too much, if Mortals be
With the Moſt High in jeſt:
But if they be in earneſt, Then
Too little here's expreſt.
Thus *Arms unactive* dully work
In great Extremities;
Thus *Legs unactive* weakly run
For Help from Enemies.

The Parſon two Days after in an Even came to me, and unprovoked began firſt to cenſure the Parliament for oppreſſing the People, and the King for urging them to it; then asked me whether I was the Author of the Verſes ſent: I thought it an error in my prudentials at that time to tell him. He went away with threats. About Two Hours after were ſent the following Verſes, who had from Sabbath to Sabbath, on that Text *Pray without ceaſing*, condemned Diſſenters Prayers, and juſtified their own mode of praying, and refuſed a fair private debate of thoſe Matters.

YOu Cenſurer of the Kings Acts,
Some Faſt Prayers are ſuch Stuff,
Where little Proteſtaniſm is,
Not Loyalty enough.
Of ſo rude a Compoſure are
Some Cants ſo in and out,

As if made by ſome jolly Prieſts
When at a merry Bout.
The Idle Shepherds Inſtrument
Now laid aſide let be,
Remember him that ſaid, *Stir up*
The gift of God in thee [*Paul* to *Tim.*]
Other Mens Sermons if you Preach
A ſhame it is all ſay.
A Parity of Reaſon 'tis
Other Mens Prayers to pray.
In your Preachments *Loyal Non-Con.*
So often cenſure not,
Who can ſay more than ſome Church-men,
Their Land is in no Plot.

Three Days after, the Parſon ſcatter'd up and down the following Anſwer.

WHen beardleſs Boys in Judgment ſit
To Cenſure things Divine,
They'll Damn all things that pleaſe them not:
With Senſe as great as thine.
Condemn in groſs without a fault,
Or any Reaſon given.
Judge Hearts unſeen, and ſo preſume,
To climb the Throne of Heaven.
Thus active Spleen finds fault, yet has
No certain ground to fix it.
Thus towring Pride preſcribeth Laws,
With a meer Ipſe Dixit.

A Reply, *Decem.* 26.

WHat Chriſtmas Liquor hath Inſpired,
(Not Sack, but muddy Ale)
A Dull Pate, which inſtead of Senſe,
Sends a falſe Chriſtmas Tale?

In ſpite of Nature, or the Stars.
Cheap Wits would Verſifie,
And an impertinent Harangue
Give out for a Reply.
What! three Days ſpent, Anſwer to make
To ſudden Poetry?
The Mountains will bring forth; but out
Comes but a Mouſe we ſee.
Both *Latin* and *Greek* Letters are
To hard to underſtand,
And *Engliſh* Verſes too, by what,
All ſee comes from your Hand.
Such were ſent him & unanſwer'd.
To ſay no Anſwer can be given
In Pulpits, and decline
Diſpute by Letters, or by Words,
Is this like a Divine?
No beardleſs Boys Judges to be
Or make Laws are intent
But you, You *Levite* young and raw
Judge King and Parliament.
You Readers ſome Old Primmers read
Where good ſenſe may be found,
And incoherent Prayer-Books take,
And throw them to the ground.
Five times you Gaggle the Lords Prayer,
Read four Prayers for the King.
Read Prayers to God! Till Popery
Who knew the Phraſe, or thing?
You ſay to Chriſt now Glorified,
Help Son of *David* (Oh!)
In his abaſed State on Earth,
Though fit then, now not ſo.

Postscripe.

Help Christ (not *David's* Son) the Blind,
Not like him that could Cry,
For these be dumb too if they cant
Look on a Literugy.

After long silence, One, a *Jacobite* Priest, notorious for Contention, Covetousness, and bad Morals, come out with a Paper, Called, *The Country Reply to a Dissenting Minister.*

WHen daring Lads of Eighteen Years
Pour out such Prayers as these,
Then mayst thou say, That Rivulets
Much deeper are than Seas.
None jest more with Almighty Powers,
Or make Religion vile,
Than those who by their whining Cants
Make Fools sigh, Wise Men smile.
Thus Prayers disgorg'd to please the Mob
By a misguided Zeal,
Hath heretofore and still pulls down
Plagues on the Commonweel.
Doth he that on Toleration Acts
A rigid sentence pass;
Who doth correct illiterate Fools,
That call our Prayers the Mass?
This was the Nick-name heretofore
In ——— Minority,
Who now laying aside all shame
Cry up their Loyalty.
And well they do, whilst they do term
The Form allow'd by the King
The Effusion of some Potting Priests
A rude dull senseless thing.

And

And with like Reverence do they treat
The Almighty Lord of Hoſt,
Terming their flat, loud, unpoiz'd Geer
The Gift of th' Holy Ghoſt.
But if in Prayer a Form we uſe,
Why not in Sermons too?
They urge. We anſwer, when we Pray
We beg, we thank, we vow,
But one that is Omniſcient
Needeth no Rhetorick,
Nor various words as Mortals do,
Ignorant, Sullen, Thick,
Who plotted 'gainſt the Government
Rumbol *that Saint knew well,*
And who concurr'd with Jeſuits
Both Pen *and* L— *can tell,*
And who now with his fiery Zeal
Would blow up Church and State,
Were Power but equal to his Will
Our ——— *can tell you that.*
But were his Sermons and his Prayers
Derived from above,
Spite, Avarice, Pride *would leave the Man,*
And nought remains but Love.

This Man when *Monmouth* was beheaded, cut off the head of a Cat, and he, and Wife, and Maid (as is ſaid,) rang out the Bells. A Letter was ſent him to tell him, It was high time to cut off the head of the Old Cat, he was no good Mouſer, but now we had a good notable Hunter, and therefore adviſed him and his Brethren to look well to themſelves.

A Reply.

OUr Fools ſigh, your Wiſe Men ſmile
At our Prayers, and indeed
At Scripture too. Our Fools believe,
Your Wiſe Men ſay their *Creed*.
The Worſhip of the *Turks* abroad,
And Quakers here ſo bad,
Yet is more grave than yours, who pray
Like Prieſts, and People mad.
Our Father which in Heaven art.
Then, Save the King. Then ſay,
Behold the King. Our Father oft.
In prayer you ſay, Let's Pray,
Not Fans good Prayers, but Prieſts bad lives
Do Plagues upon us bring.
Your Prayers muſt be alow'd, if no:
Approved by the King.
You ſay, we beg, we thank, we vow
But where Man is Confeſſion?
The neceſſary part of Prayer
By all Divines Conceſſion?
Did not on God with Rhetorick
Moſes and Prophets call
Him to excite? As you talk, there's
No need of Prayer at all.
I wrote of Plots 'gainſt our good King
You talk of *Charles* the vile,
What ſome contriv'd you did. You *James*
Of his Crown did beguile.
What Love had you, who for found Truth
Drove us from Corporation, [*Reſiſtance.*]
And fill'd the Goals with us, Then you
Practis'd it o're the Nation?
Of Goods, of Liberty, we had
(Almoſt of Lives) the loſs You

You once your ſelves, but as oft ſign'd
With the Sign of the Croſs.
They ſhould not Men covetous be,
Not to be ſuch who teach us,
Leſt they the Proverb verifie
Clodius accuſat Mœchos.
Inſatiable who's for Gain
For which and Patrons ſake
To Faſts, and to Thankſgivings comes
As a Bare to a Stake.
And who would now Cut the K's T.
And Blow up Whiggs and State,
Were Power equal to his Will,
——— can tell that.
For Pſeudo-Martyr till you dine
You'l Faſt, That Man of Blood
Which *England* much, but *Ireland* (Oh!)
More fully underſtood.
Who made a Book of Sports for Plays
Upon the Sabbath day.
When Fidlers came at your Church doors,
And had nigh all away.
Had it not been for fear of our
Aſſemblies you had ſeen
Such work again, So in your Church
No Preaching there had been.

Poſtſcript.

———A Rhimer, You a Poet
Some Verſes brisk and round,
Give me (ſay I) ſome Wit, where no
Honeſty can be found.

No Anſwer was made. Mr. ——— runs on on his Text, *Pray without ceaſing*, refus'd though often

desir'd a meeting to consider matters amicably and calmly, in what place, at what time, and before what Company he pleased. He charged the Non-Cons as pretenders to Inspiration, he might as well have said to working of Miracles. Whether he did this, through Ignorance or Malice, I know not.

The following Verses were sent to him.

I.

IF without ceasing Men must pray,
The sure without a Book.
In which on all Emergencies
You Readers cannot look.
Your Text is against Reading Prayers
(As may be prov'd at large)
What Non-cons said, they were Inspir'd,
As you prate in your Charge?
When *James* the First, *Hookers* words us'd
At the *Hampton* Disputation,
Fanatical Bishops cryed out
God gave him Inspiration.
Your *Sanderson* the Great said, *They*
That have the Gift of Prayer, (Ad Cler.
And use it not, to God and Man
Very unfaithful are.
Your Bishop *Wilkins* wrote a Book,
Called *The Gift of Prayer.*
For conceiv'd Prayer, against set Forms,
For Sense to it repair.
Thy studied Prayer, before thy Twats
So rambling is and odd,
No such Extemporary Prayer,
Dissenters make to God.

II.

II.

Charter Betrayers, you us brought
Nigh to the Gates of *Rome*,
For which a good Parliament once
Had almoſt read your Doom.
About Reſiſtance your Church Tore,
Diſſenters like a Bear,
And yet Fought on our Principles.
And ſo deliver'd are.

You Perſecutors taught *Turkiſh*
Doctrin the Bow-ſtring.
A Tyrant firſt, then Baniſh'd Man,
You made of your good King.
You Non-reſiſters, thus Dethron'd,
King *James* the juſt, All grant
For Fighting againſt Vows you are
The great Church Militant.
Had *James* prevail'd, not our good King,
Your Faſt-days would have been
Thankſgiving-days, and Thankſgiving
Days, Faſt-days we had ſeen.
We praiſe thee for ſaving King James
Our Gracious Soverdign
And for Confounding The proud Prince,
With his Rebellious Train.
You had pray-ed to this Effect.
You once more would have drank the Blood
Of the beſt in the Nation.
And roard again, *They that Reſiſt,*
Shall all receive Damnation.
A Parliament what can't it make?
To ſay, ſome have the Face.
I'll tell you, An Oath you will not take,
Rather than loſe your Place.

You

You Ambidexters Weather-cocks,
You Turn-coats, Atheist-makers.
Be Men, be of fixt Principles.
Not nothing, like our Quakers;
Some say, *They have one Card to Play,*
Yet in Plots (after rubs)
They play'd away *their King and Queen*;
Now try *the Knave of Clubs.*

III.

The Nine and thirty Articles,
You Swore, subscrib'd unto,
Yet many of them in your Preaching
And Talk, disown you do.
Whom you take to the Sacrament,
You should ask before-hand,
Not what Tyth piggs they have, but what
Of Christ they understand?
Men Ignorant, and Scandalous,
Contentious and unfit,
To Sacrament your Canons charge
You never to admit.
You worst of Nonconformists are,
Not *Englands* Church, but Stye,
Where Swinish men, and Rebels too,
Do daily multiply.
Of *Hobbists* and of *Jacobites*,
Here's a Vast Retinue.
Of Drunkards, and Adulterers,
Of Swearers here's the Crew.
Church-Wardens you have often Sworn,
(O Wickedness most deep)
To Articles yours, *not the King's*,
You contess none can ever keep.

IV.

IV.

All things must be done Decently;
Yet you do nothing less,
Who do approach your Fopperies
In a Stage-players Dress.
You say, *Your Surplice makes you look*
Like Saints above. If so,
Your black Gowns under make you look
Like Devils Curst below.
Thus are you black in the inside,
And without appear white,
Thus you the lively Picture are,
Of a meer Hypocrite.
A Popish Dedicating Sign,
You make to Christ most High;
How dare you so? And Babes to him,
You Consecrate hereby.
In either of the Sacraments,
You use no Gift at all,
But that of Reading, yet your selves,
Christ's Ministers you call.
Were we agreed in the main thing,
Even of a Judgment-day.
To get Non-cons help, Souls to save.
You'd throw your Trash away.
You say your Church is tumbling down.
What Tottering Fabrick's this,
The words of Three Kings can't keep up
King *William*, *James*, *Lewis*?

Postcript.

You say, That you are *Levi*'s Tribe,
Your Due's then Banishment.
Pack and be gone, *Jews* should do so
By Act of Parliament.

VI

MAny Clergy-men, as I am inform-ed, Conſulted together, Who ſhould give a Reply? But none did, but only in a Banter about the *holy Siſters*, and *Summoning me to appear before God's Bar, for abuſing the Church* of England — To whom I wrote thus, Muſt I ſtay till Dooms day for an Anſwer? Or, whe-ther they deſired God to plead their Cauſe for them, ſeeing (Poor-men) they could not do it themſelves? That whilſt they ſeem'd to offer Reaſon, I kept them Company; but ſeeing they began to rave, I would deal with them, as we do with Men in that Caſe, Let them alone— *Now broke out the Plot, I had long foreſeen and foretold.* Tydings came on a *Saturday* iu the Afternoon. The next Day I Preach'd a Sermon on the Occaſion, the Subſtance of which follows, (as alſo of a Sermon Preach'd on the Death of our good Queen of bleſſed Memory.) The Book ſwells more under my Hand, than I thought it would; I therefore am ſhort, like Court Sermons of Old, being about Principally Court Concerns.

Eſther

Esther 2. 21, 22, 23.

In those days (while Mordecai sat in the kings gate) two of the kings chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hands on the king Ahasuerus:

And the thing was known to Mordecai, who told it unto Esther the Queen: and Esther the Queen certified the king thereof, in Mordecai's name.

And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree; and it was written in the book of the chronicles before the king.

THE old and common Objection against this Book, *That the name of God is not mention'd in it*, may easily

ſily be anſwered, Faſting is mention'd. I alſo will faſt and my maids, ſaith *Eſther*. And the *Jews* faſted three days: night and day, *Eſther* 3. 3. To whom. But to God? The LXX. therefore put in the word *God*.

The words read to you are a compleat Hiſtory of themſelves, in which you have,

1. Treaſon committed againſt a great Monarch.

2. The Traytor's Names and Office.

3. The Loyalty of a good Subject.

4. Great Induſtry to find out the Plot.

5. The Puniſhment of the Rebels.

6. The

6. The Commemoration of all.

I ſhall not darken ſo plain a Text with needleſs Criticiſms. A ſinful, though common practice by ſome Pedantick Wits, who think to be admired, becauſe not underſtood. From theſe parts, I ſhall lay down ſeveral Obſervations, and then give ſeveral Directions from the whole.

From the Treaſon againſt a great Monarch, *Ahaſuerus* Lord of a 127 Provinces, that Reigned from *India* to *Ethiopia*, Eſther 1. 1. Obſerve,

1. *Doct.* That the moſt Magnificent Kings and Men who greatly glitter in Riches, Ho-

nour

nour and Authority, are not ſecur'd from common Dangers and Calamities.

Providence ſeems to ſport it ſelf with Ringing a Peal of Changes. The *Greek* Poet begins with this

Ρεῖα μὲν γαρ βραέει ῥέα δε βραέοντα καλέπτει Ζεὺς ὑψιβρεμέτης —— 1 *Judges* 7. *Adonibezek* ſaid, *Threeſcore and ten Kings having their Thumbs and their great Toes cut off, gathered their Meat under my Table.* What became of this great King, the next words tell you; *As I have done, ſo God hath requited me.* *Joſhua* took out of a Cave, and ſlew Seven Kings at one time. *Nebuchadnezzar* that talked of Building *Babel*, *For the honour*

ſaith

faith he, *of my Majesty.* Well, his Majesty had a very sad Answer presently sent to him from Heaven. *He must Graze among Beasts till seven times,* that is, seven Years, *pass over his Head,* *Dan.* 4 31, 32. See the Case of the Church. A City full of People became desolate, *Lam.* 1. 1.

Job the greatest Man in all the *East* sits on a Dunghil, *Job* 2. 3. and 2. 3. Do not depend on Estates. What you say you have for Life, God hath many ways to take them from you, long before you Dye. A fair Morning makes not a fair Day, the dark Night follows the brightest day. The sharpest Winter,

ter, the pleasants Summer.

2. From the Traytors Office who kept the Door, that none might hurt the King; yet they contriv'd his Death, when *Mordecai* sate at the Gate.

2. *Doct.* That Kings greatest Enemies may be highly advanced, and his best Subjects not so. These were Chamberlains, Loyal-men; when *Mordecai* was not so much regarded. Some Men the King must trust *Confide in by Sea and Land, that betray all*: Not those whose Loyalty is indisputable and unexceptionable. The Loyalty of five Dignifyed Men may not make up the Loyalty of one Ejected one. As *Tertullian* cryed of old

in

in their Plots, *Ubi Chriſtiani?* ſo ſay I here in this, *Ubi Diſſentientes?* *Joſephus* tells us of *Antipater* the Son of that *Herod* that we read of in the 2d. of *Matthew*, That he would ſearch under his Father's Bed by Night, leſt any ſhould lye there to do him a miſchief; and yet he at the ſame time contriv'd his Father's death: For which *Herod* Upbraided him before *Cæſar*. Who would truſt a Son, when the King of *Aſſyria*'s own Son that came out of his own Bowels Murther'd him, when Worſhipping his God; and *Abſolon* ſeek *David*'s Life? Who would truſt a Brother, when *Cain* Murthered *Abel*? Who would truſt a wiſe Counſellour

ſellour, when *Achitophel* leave
David and runs to *Abſolon?* Wh
would truſt a Friend, when *Ju*
das betray'd our Lord for Thir
ty pieces of Silver, and that with
a Kiſs?

3. *Doct.* Sinners ſeldom ſi
alone; but at leaſt by Couples
Bigthan. Tereſh. The Drunkar
ſeldom, the Adulterer never
Proverbs 1. 10, 11, 14. *My ſon
if ſinners intice thee, conſent not
Come let us have one Purſe.* Such
are acceſſory to one anothers Sin
and ſo Puniſhment. *Lord forgive
me my other Mens ſins,* Auſtin
would often Pray. And when
he makes many, many Aggra
vations of his ſin in Robbing an
Orchard, *Nulla compulſus egeſtate*

Faſti

fastidio Justitiæ, Nocte, Porcis projecit. At last, *That he did it with evil Company*, August. Confes.

From the Industry to find out the Plot.

4. *Doct.* Good Subjects should be very active to Detect and Defeat the evil Contrivances of Bad ones. Leaving all to Providence, is not to Trust God, but Tempt him, unless we use all Lawful means. Stoical Apathy is no Christian Patience.

From their Punishment, *They were hanged*, learn we,

5. *Doct.* Bare Intentions to Murder Princes, tho' by the Providence of God they prove Abortive; are Capital Offences.

Provi-

Providence clap'd a Superſedeas upon the thing. Thanks to God, not Men. *The will ſhall not taken for the deed,* hath this Limitation in our Law, (*except in murthering of Princes.*)

From the recording of all, it was written down before the King, We learn,

6. *Doct.* Extraordinary Deliverances ſhould have a more than ordinary Commemoration.

The King was to read it, and did it to good purpoſe one night, *Eſther* 6. 1. The Feaſt of *Purim* was obſerved for deliverance from *Hamon*'s Plot. The day was appointed, the King could not recall the Decree to deſtroy the *Jews.* He had no remedy, but

but to give the *Jews* leave to defend themſelves, and many Courtiers and others to help. In this Feaſt, the *Jews* read this Book, and when they hear the name of *Haman*, they knock with their Feet, or Fiſt, as if they would knock *Haman*'s Head.

I ſhall lay down ſome Directions from the whole.

1. Seeing the World (Things and Men) are ſo uncertain, Let your Hearts hang looſe from them. Truſt not to Riches. Truſt not to Friends. A looſe Tooth is drawn with eaſe; we can eaſily part with what we moderately Love.

2. In your higheſt and beſt Condition fear Danger, and

hope for Delivery. This is to live comfortably on Providence. God can ſoon daſh ill Contrivances in pieces. Keep Hope alive. We are as a Clock, when the Weight is down all ſtands ſtill, when wound up it goes well. *Truſt in God, I ſhall yet praiſe him*, ſaith *David* often. Birds ſing not their little Tunes and Ditties on the Ground; but in the Air. As their is a difference between their ſweet melody and the grunting of Swine: So between the deſires of the Righteous and Wicked. Go to a good God in the Day of thy Diſtreſs, as the Poet adviſeth his Wife to *Cæſar*,

Quid

Qid dubitas? quid tuta times? accede, rogaque,
Cæſare nil ingens mitius orbis habet. Ovid.

3. Remember Danger may then be nigheſt to us, when we think it fartheſt from us; yet when we find our ſelves at a loſs, God is not ſo. Yea thoſe whoſe good we contrive, may contrive our Ruin. Theſe Men were advanc'd by *Ahaſuerus*.

4. Often call to mind Perſonal Mercies, eſpecially ſuch as are Sacred; and ſtudy hearty and practical Thankfulneſs. Hath not God deliver'd from Sickneſs, when you were Chil-

dren; or ſince Men, from Priſon, *Perils by Land, perils by Sea, perils among falſe Brethren?* What are negative Mercies as well as poſitive? Why was it not your Lot to be Eaten when of a Span long? Or to cry, O my Soul, thou haſt heard the Alarm of War. Deliverance from the evil Contrivances of more Tyrannical Princes than one. For Deliverance from Popery, Ignorance, Devil, Hell. For the Scriptures in a Tongue you underſtand; if you enumerate Mercies, you may ſay, *Behold, a Troop cometh.*

Bleſs God for Deliverance from the Soul-murtherer. The Devil is call'd a Murtherer.

Now

Now the power of Devils is great, and therefore the danger the greater, *Eph.* 6. 12. they are call'd not only Princes, but *Principalities*. Not only wicked Spirits, but *Spiritual Wickednesses*. Not only mighty, but *Powers*. Satan is an Enemy, that hath gotten the Hill, but Christ Defeats him. How often hath He, O Christian, fought to lay Hands on thy Soul, as *Bigthan* and *Tereſh* on the Body of *Ahaſuerus*? But the thing was known to Jeſus, who has purchaſed Redemption from the Father. You are as Brands pluck'd out of the Fire; that at laſt you may ſing as *Deborah* and *Barak*, Judges 5. 2. *O my Soul,*

thou haſt trodden down Strength.

Here was a horrid Aſſaſſination deſign'd by Papiſts and Church-men; who Symbolizing too much in Worſhip, have in Practice. If we are told of one Diſſenter (Mr. *F.*) he hath been long diſown'd, and hath not Preach'd among them many Years. We grant the Church-men are not to be Charg'd with Non-juring Biſhops and Clergy-men they have Silenc'd. So neither are we for ſuch as are Diſown'd, and have left us.

I pray you Conſider, Was it intemperate Zeal in ſome of us to Charge our Seditious Prieſts and others with Plotting? You are not more ſure of a Plot now,

than

than ſome of us for a Year paſt. When we ſaw the King openly Diſown'd, thrown out of the Prayers: Mayors and Magiſtrates to hear this, and not regard! But I will not ſay all. I grant the Loyalty of many of that Communion, and wiſh of all. God hath Bleſt us with a King, their and our Deliverer: A Man of Profound Thoughts. *Deep Streams runs ſilently, when ſhallow Brooks make a great noiſe.* With matchleſs Conduct in the management of all his Affairs, with unpreſidenc'd Clemency; Great, if not too great, with Stupendious Humility; yet all theſe are no ſecurity from Rage and Madneſs.

To bring in the *French*! Who would believe it? What have they done at Home, thus to dig Graves for all Proteſtants here and beyond Sea! Give me that word again, what I ſaid of the *Church of England*. This is no more ſo, than *Theſeus*'s Ship the ſame, when almoſt all the Planks were gone. Diſſenters are better Church-men, than the *Laudenſian* Faction, who have rejected its ſound Doctrin; they have ſubſcrib'd, and inſtead of it brought in new Popiſh Ceremonies, rejected by our Reformers. Could theſe Men be reconcil'd to parting with their Bibles for a Maſs-Book, with Prayers in an unknown Tongue, with

with Adoration of Saints and Images, with Tranſubſtantiation, with Slavery, with Butchering of their Brethren?

Say of my Text, Spiritualize this, O my Soul. The Devil, and thy Luſts, like *Bigthan* and *Tereſh*, have ſought the death of thy better part; but the Plot is diſcover'd, and brought to nothing. Let this be written now in the Book of thy Heart; read now, and for ever. When they that ſought thy Death, ſhall Dye for ever. When it ſhall be ſaid, *for ever, for ever, for ever*, what was ſaid of *Herod* and others, that ſought

the Life of our Saviour in the days of his flesh, *Matth.* 2. 20. *They are dead that sought thy life.*

FINIS.

BEcause I was falsly charged, as One that rejoiced at the Death of the Late good Queen, as *The Fall of the greatest Pillar of the Church of* England: I have here annexed the Substance of a Sermon I Preached on that occasion to let all know, it was an injurious Charge.

ON THE QUEEN's Death.

Ruth iii. part of the xi. Verſe.

—For all the City of my People doth know, That Thou art a vertuous Woman.

TO uſe no other Preface than this, That there is no need of any; I ſhall conſider the Words as they diſſolve themſelves into theſe Two Parts.

I. *A deserved commendation given; Thou art a Vertuous Woman.*

II. *The open Notoriety of this; All The City of my People doth know it.*

For the First of these, There are Vertues Moral in common to us with Heathens; and Virtues Divine, known only by true Believers. Of these we read, 1 *Pet.* 1. 3, 5. *Who hath called us to Glory and Vertue. Add to your Faith Vertue.*

These Vertues though not differing in Name, yet are in Kind. They have a different Seed, Root, Spring, or Principle: Ope-

Operate in a different way and manner; are directed to a different End. The Heathen Moraliſt, *Epictetus*, one of the beſt of them, as I and others have obſerved, never taught in all their Morals, Men to act from a Principle of Love to God, nor to direct all to his Glory. Sacred Writings, and none other, teach us this, Therefore the faireſt Grab is no Apple, though in the outſide ſo much like, yet not in Taſte, *&c.* I cannot, I confeſs here bring in thoſe Words of *Solomon*, Prov. 31.29. *Many daughters have done vertuouſly, but thou excelleſt them all.* For I am ſure in the Original is not a word of *doing vertuouſly*, but

but of *getting Riches*: So you read in the Margin of ſome of your Bibles, and it is one of the moſt corrupt readings in all the Old Teſtament; and what ſhould occaſion ſuch an overſight in our Tranſlators, I know not. He ſpeaks before of the induſtrious Wife. *Her Candle goeth not out by Night. She ſelleth to the Merchants.* 10, 18, *Verſes.* And then come in theſe words, *Many Daughters have gotten wealth, and thou excelleſt them all.*

2. The open Notoriety of this. *All the City of my People know it*, which is metonymically expreſt, Place for Perſons, They ſo judged *ex judicio charitatis*, had

it

it not been so *ex judicio veritatis*. The Disciples were bound to believe *Judas* upright till he discover'd the contrary; and they did so, for they say every one, *Lord is it I?* Not one of them, Lord is it *Judas?* It is a duty thus so to judge of many Professors, if it prove an Error in our judgment. The Observation, I shall lay down is this,

Doct. *That it is an excellent thing for Women as well as Men, to keep their Vertues sparkling, and shining.*

Habits differ not (among Men) but Acts one Man from another. It is excellent when Mens Prai-

ses

ſes are in the Churches, When others ſee their good Works, and their Lights thus ſhine before Men. The method I ſhall uſe in the proſecution of this Obſervation is this. I ſhall ſhew,

I. *What were* Ruth's *Vertues: That all knew.*

II. *Wherein the Excellency of keeping theſe ſparkling and ſhining appears.*

III. *I ſhall lay down Directions from all.*

I. What were *Ruth's* Vertues, or wherein ſhe was known by

by all to be a Vertuous Woman.

And here I ſhall run parallel between *Ruth* and our good Queen, which way I like with Texts adapted to the occaſion, as much as may be in Funeral Diſcourſes, and which few mind. This way makes the moſt laſting impreſſions on the Minds of Hearers. Therefore have I choſen this Text, and may ſay, as *David* of *Goliah*'s Sword, *There is none like it.*

1. *Ruth* and our Good Queen were known to be Vertuous, in that both left the Idolatry of their Fathers Houſes, and were married to Men of the true Religion. *Ruth* was of the Daughters

ters of *Moab*, who Worſhipped falſe Gods. She is married to the Son of *Naomi*, who Worſhipped the God of *Iſrael*, *Ruth* 1. 4. Our good Queen left the Idolatry of her Fathers Houſe, who was all along a Papiſt in heart, as he confeſſed, though for a time dared not to be one in open Practice. Now Popery is ſuch Idolatry, as that of *Jeroboam*'s Houſe, though not of the Houſe of *Ahab*. They Worſhip a Wafer for a God, Invoke Saints, and ſo aſcribe a kind of Omniſciency to them.

2. *Ruth* and our Good Queen were truly Loyal to their Huſbands, and had conjugal Love to them, though they had no Chil-

Children by them, *Ruth* 1. 8. The kindneſs is mention'd She ſhewed to the dead, yet had no Child. *May all your Subjects*, ſaid our Vertuous Queen unto his truly Sacred Majeſty, *love you as faithfully as I have done*, before ſhe died. *Boaz* gave this Teſtimony of *Ruth*, ſhe followed not young Men, Rich, or Poor, *Ruth* 3. 10. The Temptation ſome times, and to ſome Women is the ſtronger when they have no Children.

3. *Ruth* and our Queen were known to be vertuous in that they took care of God's Poor, and baniſh'd ones. *Ruth* cleavs to *Naomi* when driven away and poor.

Our

Our Queen, of *French* Protestants, who have now lost a good Friend.

4. *Ruth* and our good Queen were of sweet Dispositions, and obliging Behaviour to all. See how *Ruth* speaks, and acts. *If now I have found grace in thy sight. Whence is it thou shouldest take knowledg of me, seeing I am a Stranger?* Ruth 2. 10.

I believe she was an excellent piece of Nature, as well as of Grace. Our good Queen was famous for Humility, and Affability, her Enemies being Judges. *The Dissenters are but Men, and I hope you take not your selves to be more*, is said to be spoken by her, when some rejoyced at our

Breach

Breach of Union: Who ſhould be glad to ſee theirs continued, except with Papiſts in Worſhip or Conſpiracies?

5. *Ruth* and our good Queen were obſequious to them that were their Guides, Politick in their Affairs (and ſo ſucceful in their Attempts.) *Ruth* was governed by *Naomi*: Our Queen by her Wiſe Husband. How they were like in other things, my Text meddles nothing with, neither will I.

Both were beloved. Both great Perſons, at laſt; for *David*, and ſo *Solomon* came from *Ruth*.

2. We come to conſider wherein it appears to be ſo excellent

cellent a thing to keep our Vertues ſparkling and ſhining.

1. Becauſe this contributes very much to the Honour of God, and the Bleſſed Redeemer, *John* 15. 8.

Gay Apparel is for the Honour of a Maſter, Lord or King in his Attendance. Wiſdom of Children is the Honour of Parents, and Maſters.

2. Becauſe this makes Perſons famous and lovely in the Eyes of others. Now though we muſt aim at Gods Glory principally (which Heathens, as before, never did, but only were told, this will make you honoured, and the like) yet in a ſubordinate way may ſeek for a good Name,

Name, ſaid to be better than precious Oyntment. *Paul* commends the Church. Seaſonable Commendations to do well are no ſmall helps to do better.

3. Becauſe this leaves an honourable Conviction on the Minds and Conſciences of the ungodly, and is a great encouragement to the Saints, and makes Perſons uſeful to both. *Noah* by his Faith and Obedience in building the Ark, condemned the World, *Your zeal hath provoked many*, ſaith St. *Paul* to the *Corinthians*. Though nothing is to be done before Men for Oſtentation, yet may, and muſt for Imitation. Some Duties by ſome good Men are ma-

managed with too great ſecreſy, they may be openly done when not openly publiſhed. How ſhall others have the benefit of Examples, they never ſee nor hear of? One Candle may light many. *Ruffinus*, that Ancient Hiſtorian, tells us how a Captive Maid by going aſide for ſecret Prayer, was asked by her Miſtreſs the Queen, *Si quid emolumenti ea devotione caperetur*: What ſhe got by it? The Maid diſdourſing piouſly, converted the Queen, the Queen the King, the King the Kingdom to the imbracing of the Chriſtian Religion.

I come now to lay down ſome Directions.

1. Let

1. Let not this Sex that may be so not'd for Vertue be despis'd by Men. Woman was made of more refin'd Matter than Man, in Paradise, as the Complement of the Creation; therefore not to be despis'd. *What, regard what a Woman says?* say some. Wise Men *do*, if Fools will not. *Solomon* did, *Prov.* 31. 1.

David did *Abigal*, *Blessed God for her advise, that she kept him from sin.* There be Wise Women, besides her of *Tekoah.*

2. Let Women keep before them the best Examples of Women most Vertuous. Remember *Sarah*, *She call'd* Abraham *Lord, whose Daughters you are if*

you do well, saith *Peter*: *The Aged Women were to teach the Younger, to be Obedient to their Husbands.* *Diodati* in his Annotations says thus, *Therefore doth the Apostle so often press Women to be Obedient to their Husbands, in subjection to them; because many Vertuous Women, who are willing to bear their Duty in other respects, are not so willing to bear it in this.* Of what use was *Miriam* in the Congregation of the Lord? Remember *Hannah.* The Women that followed Christ, *Devout Women not a few.* *Paul* speaks of, he despis'd them not, *Phebe a Sister, and servant of the Church*, *Prescilla*, *Paul* mentions Women that did much good, *Rom.* 16. 1, 2, 3.

3. Let

3. Let Women remember their beſt Portion is their Vertue, and let Men look on it as ſuch. *Boaz* Marries *Ruth*, and for *her lying at his Feet.* She knew him, no doubt, to be a Vertuous Man, and therefore in extraordinary Circumſtances did an extraordinary thing. The difficulty appears not great to me, Cloath the thing in its true, proper and hard Circumſtances.

Let Young Men conſider Wealth and Beauty are nothing to Vertue. *Godlineſs hath the promiſe of the things of this life.* The things of this life have not the promiſe of Godlineſs. *Favour is deceitful; but a Woman that fears the Lord ſhall be praiſed,*

Prov. 31. 30. God confounds many men in their ſinful Policy, who ſee their Folly too late, when tyed by unholy unquiet Wives as by a Clog. They will make ſure of Riches, and hope for Grace. Make ſure of Grace, and hope for Riches: Get both if you can or will; but if not, remember Young-men, remember, *Virtue in a Wife without Wealth, is better than Wealth without Virtue.* Better for the comfort of this life as well as another.

4. Seek to Jeſus Chriſt, who hath all the Treaſures of all Graces and Vertues in him.

Seek Union with him. *As the Branch cannot bear Fruit of it ſelf, except it abide in the Vine, no more can ye, except ye abide in me: For with-*

without me ye can do nothing, Joh. 15. 4, 5. Pass through the Wilderness of this World leaning on your Beloved. *I can do all things through Christ that strengthens me*, said *Paul*.

The Vertues we speak of, grow not in the Garden of Nature. If all the Saints were ask'd, where they had their Vertues? All must say from Christ. *Moses* his Meekness, *David* his Integrity, *Paul* his Zeal.

5. Often consider what will shortly, very shortly, be the issue of a Vertuous Life, and of one not so. Heaven is virtually in Grace, as an Oak in an Acron. Glory is Grace perfect'd. He that chooseth sin chooseth death in its causes, tho not intentionally.

Hear

Hear you that be Vertuous, if you be not Rich: Let all see you are Vertuous.

You that be Virious, How sad is it, when it must be said, *All the City of my People doth know, that thou art a* Brawling Woman, that a Man had as good, or better live on the House-top, than with thee, like *Job's* Wife, whom God left as a scourge to him. Or sad, when it may be said, *All the City of my People knows, that thou art a* Drunken Woman, a Whorish Woman; yet may it be said of you, if you return to God you are Vertuous Women. Remember *Rahab* the Harlot (not Inn-keeper, for I think it cannot be so rendred, *Heb.* 11.) *Mary Magdalen*, out of whom

Christ

Christ cast seven Devils.

Let it not be said, *All the City of my People know, that thou art a* Proud Woman, an Imperious Woman, a Disobedient Woman to Parents and Husband. Fallacious and deceitful are some Tracts, to deny any Inferiority of Women, *Hæc Homo, The Woman as good as the Man,* Much more, *Female Prehemi-nence* (though managed not without subtilty and plausible Notions) Such Tracts are to be Condemn'd. Let all be content with that place God and Nature hath put them in.

Now a few words on this sad Occasion.

We this Day bewail not the

loss of One only, but many in one. His Sacred Majesty, hath lost an Excellent Wife, a Prudent Comfort. *That God that hath taken away the desire of his Eyes from Him, every way sanctifie the Providence to him.* Three Kingdoms have lost a Vertuous, Pious, Good Queen. All the Protestant Churches have lost a good Friend, especially such as are in distress, and all the World have lost a Praying Christian. What one City said of *Ruth*, may the Three Kingdoms, yea many Kingdoms, even of Enemies. *England*, *Scotland*, *Ireland*, *Holland* and many other NATIONS say, of our Good Queen, *They all knew*, *THAT SHE WAS A VERTVOUS WOMAN.*

FINIS.

To all *Baxterians*, Men of *Unity*, *Love*, *Peace*, *and Concord*. *Haters of false History*, of *Wranglings* and *Divisions*, and to all the *Calvinist Purblind Divines*, *Raw*, *Illiterate*, *Unstudied* (*a Peace hating Generation*) *Word warriours*, That are *the Plague of the Church*, *and the ruin of Common-weals*, *a self-afflicting and a self-dividing People*.

SIRS,

I Have written to you both apart, and now to both together. I would now end your Divisions, and desire a Union; and to effect this, seeing all ways and methods hitherto proposed by *Episcoparian*, *Presbyterian*, *Independent Divines* are ineffectual.

Take these Ten Commandments from one, who hath much tried them,

I. Be sure you acknowledge that *Mahometans*, *and other infidels may love God*, *and be saved*. This is to be Catholick to purpose.

II. That you always Think, Speak, and Write favourably of those *Good Christians and Brethren in the Church of* Rome. *For the Pope is not Antichrist*, *but thinks himself to be Christ's Vicar*, *and Peter's Successor*. *Oh this Opinion of Orthodoxness*, *what mischief hath it done the World*! Have I often said,

III. Talk very much against *Disputes, Contentions,* and *Reviling* one another; but in your Discourses, Sermons, and Writing, even on Practical subjects, be sure on all occasions your Practise contradict you. Spare none. The most Learned, or Pious, Dead or Alive. Try your Faculties, for Faith and against it, for Popery and against it, for Conformity and against it, for Superstition and against it. And rather then want matter enough Talk you, with *Ben. Johnson*, What *News from the World in the Moon.*

IV. Talk much of your own *Accuracy, Wisdom, and all good Works*, and be sure more than is true, rather than too little: And of other Mens Dulness, Ignorance, and want of Self-denial. Never blush at this though modest Men do.

V. Seeing it is better to harken to *One well studied, Clear-sighted Divine*, than to Thousands of Self-conceited, Ignorant ones, Follow the Judgment of one Man, *The Man of his time*, by whose judgment you are not like to be misled, though once many were so as he doth confess.

VI. Never yield, whilst words will do, if you see others in the right, you in an error, but tell the World, How *judiciously you handle every poin', and how unskilfully other Men do it.*

VII. If a Man be never so great a Debauchee, if he be your Friend, though an Enemy to all the World besides (especially Pious Men) speak not one word against him: and if a Man be never so renowned for Learning, or Piety, if he please you not, be sure to paint him out in woful Colours.

VIII.

VIII. Keep an account by you of all the idle Stories, of your ſelves and other great Men in Church, and State. Talk of them a Thouſand times over whilſt you live, and leave a large *Folio*, at leaſt of Twenty Shillings Price when you die. If the Story be not true, it is enough you heard them and wrote them down.

IX. Be ſure to have always an eye upon the Court, and diſſemble with the worſt of Princes whilſt they be alive. And revile, to pleaſe them, the beſt Princes that are dead.

X. Tell of all your ſecret Meditations in *Cloſet or Bed*: And if you give away *Money*, *good Books*: Be ſure to tell the World of it by the firſt opportunity, eſpecially of your *Sufferings for Conſcience ſake*. (*Which of theſe Ten* Commandments did Dr. *Owen* and the Fanaticks obey) Let theſe Directions be well obſerved and fear not the want of *Unity*, *Peace*, *and Concord*. To talk of Union without them you had as good talk of a two-legged Crow.

But now a few words to other Men.

You that be Travellers know there is not always the beſt entertainment at an Inn, where the beſt Sign is hung out. Some hang out a Sign of Uniformity; Come in, and there is nothing but Confuſion; as if they were mad. A lovely Sign alſo is here hung out by Mr. *Silveſter*, and what talk was there pray *Sir? Can you tell when Mr.* Baxter's *Life comes out*. But as in ſuch Inns ſometimes you have ſower Ale, pitiful Food naſtily dreſt, and a hard Bed. So here, as before proved.

Mr. *Baxter*'s Latin among Latiniſts, his Philoſophy

losophy among Philosophers, his Divinity among Divines, is like the *Devonshire* Man's Poetry among Poets, which he made upon the Return of King *Charles* the II. When he saw the Triumph in *Plymouth*.

Che'll tell thee Fourin Meazel Dick,
Cha war at Plimma th' other Week,
Prouter there mad. A taring due
There was among the Jolly Crew.
It would have made thee plunt, and stare
To zee the Gownmen and the Mare.
Their Cloathing was as red as veer,
Cheel warnt it cost men vengance dear.
Voul guns and douliſh ones (doſt hire)
Cham ſcure did dunder and ſpit vire,
And this wee zee in Thiccy Place,
That kept the Town againſt his Grace.
There was (he zay, a taring due
With oul the voke) a jolly Crew.
Vex now the Roundheads muſt vall down,
And Charles *they zay muſt ha the Crown*, &c.

But if any ſhould magnifie this Man's Poetry as Polite and Fine he would thereby ſhew what he was.

What a Cheat is clapt upon the Nation to pay Twenty Shillings (or more) for a vain life? when for lets might we buy Biſhop *Uſher*'s Life, and Mr. *Allen*'s Life, and Mr. *Ignatius Jurdan*'s Life, and many others, Books laden with excellent Paſſages of all ſorts. Here we have as in ſome Apothecaries Shops a fine Pot gilt, &c. And no good Confection within, nothing but emptineſs and air. Here may I lay,

Qui

Qui Bavium non odit amet tua ſcripta Richarde!
We value more one little Star, than a blazing Comet: which invites the eyes of many, though no ſubſtance in it, and ſoon comes to nothing.

Here was a Man that would ſet forth his Writings under the Title with *Unconfutable Authority*, or *Uncontroulable Evidence*. Who did it but he?

In all Religious Wars he did ſlay, and kill, and he unwounded always. Here is your Soldier for you! All Divines, Biſhops, Presbyters, and others flee. He would awaken *Sleepy Controverſies, rake dead men out of their Graves*, and hang them up *for open view*. Though all a *Brutum fulmen*, the ſound of a Pop-gun. I have heard of a Gentlewoman ſet on by a ſubtil Jeſuit, ſhe ſends to the Univerſity for one to manage the cauſe for her. They knowing, not Argument, but Sound, muſt do the work with her, ſent her no *good Scholar*, but a *half one*, he comes, and makes a noiſe, *O abominable Idolatry*——and ſhe was ſatisfied. This Man, Mr. *Baxter*, read too much, and thought too little.

I remember *Seneca* in one of his Epiſtles cautions againſt reading many Books. *Qui ubique eſt nullibi eſt. Planta, quæ ſæpe transfertur, perit*, and many other ſhort Sentences (which way of his I greatly love) *If you do read many Books*, ſaith he, *uſe ſome, quos voces tuas, ad priores redi*. By the way *Epiſcopius*, that Grand *Arminian* Plagiary, borrowed theſe Flowers as if his own, in his

his admired Exposition on the Ninth to the *Romans*, as he did the Exposition it self our of *Socinian* Authors: which Observation of mine in reading him, made me the more dispise him. Mr. *Baxters* Life hath often put me in mind of a Satyr of *Horace*, wherein he doth to the life represent a Self-admirer, and Contemner of others.

Ibam forte via sacra, sicut meus est mos,
One comes and boasts, *Velut Hermogenes ego canto.*

Isocrates in his Excellent Morals directs to that which the Writers of Mr. *Boulton's* Life says made him profound. *A man should be*, saith he, φιλήκοος, φιλόπονος, *and then will be* φιλόσοφος. Mr. *Baxter* had not Patience or Humility to be the first, though he was indeed the second. What shall we then call him a Semi-Philosopher? Instead of the first, Mr. *Baxter* was a Defamer of Wise Men. When *Acteon*, as the Poets Fable, took'd on the Nakedness of *Diana*, he was turned into a Stag, and his Hounds set upon him. This Man hath done that with Dr. *Owen* and many Worthies that I suppose some of his Creatures or Followers will set upon him, that he may cry in vain.

Acteon ego sum, Dominum cognoscite vestrum.

You *Baxterians*, you Eagle Ey'd Men, *to spie out faults, where are none.* You Eagle Claw'd Men *to tare their names for nothing.* Remember how you may as your Master at last expose your selves. He was a Man of great parts, but Pride spoil'd all. *Wherewithall shall I come before the Lord? Will he be pleas'd with thousands of Rams,*

or

or rivers of Oil? (Industry, Bounty, Long-prayers will not do.) *What doth the Lord require of thee O Man, but to do Justice,* (not abuse Men) *love mercy,* (not spare no Man, or uncover his Infirmities) *and to walk humbly with thy God,* not boast of Good-works. In my youthful days I heard aged pious learned Divines say, They believed *God would unmask him, and let the World see he never had that in him, that he would have made them believe.* We thank Mr. *Silvester* for doing the good work to unmask him. *I fast twice in the Week, I pay Tiths of all I possess. God I thank thee, I am not as other Men,* said one, but did not say *above Pride, and Passion and the World* &c.

And because his words and examples have drawn many sometimes from Meetings to the Liturgy, I desire some to consider, whether they would suffer such Worship in their Houses, as they sometimes attend on in the House of God. Would you loath it at home, and will God be pleas'd with it in his Assemblies?

How many good persons shall have their Hearts almost torn out, for not going to Prayers, and Sacrament? Beware how you approach nigh that Curse, *Cursed be he that hath a Male in his Flock, and offers to the Lord a corrupt thing. For I am a great King. Offer it to thy Governor see whether he will accept it.* The Service indeed requires *With an humble Voice,* not loud. *saying after me,* nor with, or before ——— Mr. *Baxter* is often commended by himself and others, *for dealing plainly with Men.* It is a good thing, when rightly manag'd, when Discretion accompanies Devotion; Zeal tho' fire, is not wild fire, Bishop

Stil-

Stillingfleet, whom all greatly honour for his *Origines Sacræ*; says well, *Fire may be in the House, tho' it break not out at the Windows.* Our Old Preachers were plain and yet prudent. I remember I have read of one whose sin was struck at by the Preacher, and the Man resolved his Death, and therefore went into a Wood where the Minister often retired. As he drew nigh him he heard him praying for his Parishoners, and at last particularly for him. The Man threw away his Weapon, fell at his feet, confessed his Design, beg'd pardon, and Reform'd.

And now Reader, having had so many of Mr. *Baxter*'s dull Stories, let us have some remarkable ones. It is well known of a Minister that Scores of Years since used such plainness in Preaching, according to the home-spun way of that time.

He would in great Zeal call Drunkards in his Sermons *Malt-worms*, but this was a Man of great Sense as the following account will prove. Some of these Men once beset him on the High-way, and told him he should promise them, to Preach a Sermon (the next Sunday say some, presently say others, which I know not) and his Text should be MALT, he being sensible of danger promised it, and thus began.

There is no Preaching without Division. This Text cannot be divided into many parts, it is but one word nor into many Syllables, for it is a Monosyllable. I will therefore divide it into Letters, which are in Number Four M A L T: And therefore, I shall look on the words under a fourfold consideration, 1. *M* Morally. 2. *A* Allego-

Allegorically. 3. *L* Literally. 4. *T* Tropically.

1. *M* Morally. And that teacheth to begin with good manners, and therefore *M* My Maſters, *A* All, *L* Liſten, *T* to the Text.

2. Allegorically. An Allegory is when one thing is ſpoken, and another meant. The thing ſpoken of is *Malt*: but the thing meant is *Ale*, which to you is, *M* Meat. *A* Armour. *L* Liberty, *T* Treaſure.

3. *L* Literally. The Literal Senſe is very famous, and I find it in my Text. *M* Much, *A* Ale, *L* Litle, *T* Thrift.

4. *T* Tropically. And ſo conſider what it will bring Men to in this World, and in the World to come. In this World to *M* Murther, *A* Adultery, *L* Licentiouſneſs, *T* Treaſon. And in the World to come to *M* Miſery, *A* Anguiſh, *L* Lamentation, *T* Torment.

And now, ſaid he, I come to the uſe of all.

My Text hath an ſad aſpect on you, for here I find *M* to *A*, a thouſand to one, if ever you reform, ſeeing you are, *L* Looſe Livers, and *T* Toſpots.

Another plain Preacher was challenged the Field by a Youngſter for ſpeaking ſo plain of his Sin in the Pulpit. The Miniſter accepts the challenge. When they came out, ſaid the Young Man, *Where is your Weapon? Here it is*, ſaid he, taking his Bible with Braſs nobs from under his Gown. *Is that a weapon to fight with? Yes, young man, good enough for you*, ſaid he; when the young Man drew his Rapier and began to work, the Miniſter who was a ſtout Man, with his Bible ſtruck it out of his hand, and knock'd him down,

and

and got upon him, and said, *Sirrah, I have taken much pains to get the Bible into thy heart, but to no purpose, I will now take a little pains to get it into thy head.* He struck him with the brass nobs, till he bruised him before, and behind, one side and the other to purpose, without indangering his Life. The proud heart at last comes down. *O Sir spare me, Will you promise me then to come to Church, and sit there reverently? Yes indeed I will. See that you do then* (and gave him only a small gentle knock) *Will you go home and put in practise what you hear? Yes, I will.* Then he gave him another touch and so let him go. These were wise Men that call'd none but Spades Spades, but our Author did, others not so.

If any ask, Why I am so Comical and Facetious, it becomes me not on this Subject about Mr. *Baxter.* I am comical because I would not be peevish, for I find so much *Garlick* — in Mr. *Baxters* Book that hath *put an acrimony in my blood which is naturally acrimonious.* And for the Subject I could have no better then with a *Vain Glorious Man*; Who objected thus? when *Merril* and *Æsop* were so, much more than I. It may be other considerations may induce to it. Must my Wife be spoke to for help to hinder my *Vindicia?* Though it be the Eighteenth year of her reign, yet she must needs complain, I am often a very disobedient Husband, and therefore this is not the first time. But did these Persons think there was no standing in this case? I have heard indeed. Mr. *Baxters* Wife was a Pious, Wise, Vertuous Woman: but had Spirit not too little. So that so great a Man might find that to be true,

Con-

Conjugis ingentes animos, linguamq; domare,
Herculis est decimus tertius iste labor.

Owens Epig.

My *Spouse* is indeed a Zealous *Baxterian*, and is greatly disturb'd by day, and perplext by night, and like one of the well bred company, She calls me *Scribler*. But I tell her, *My Dear, I am writing against one, and for peace and concords sake I have promised her, that I will never trouble the world with an hundred and fifty Books* Now as Mr. *Baxter* would not spare his Father or Grand-farher, it cannot be expect'd that his Followers should spare their neareſt Relations, especially the she ones their Husbands; who they would not doubt must be in subjection to them, could they find such a thing countenanced in Mr. *Baxter's* profound Writings, tho' the quite contrary were in the Scripture.

Mr. *Baxter*, as a grave Matron merrily told me, In one Book tells us, *what his Meditations were when he turn'd from his Wife by Night.* To which an Ingenious Woman reply'd, *There was never a turning from, but there was first a turning to.* But for my part I must not tell what I think, (I dare not say *for love and quietness sake*) *That these* Baxterians *blood is Naturally Acrimonious——and made more so by want of Care.* Now Acrimonious Blood causes Acrimonious Words.

If any Ask, But who is the Author of this Book? Ask some Hot-headed *Baxterians* my good Friends and *for peace and love and concords sake* they will tell you, *It is a Crack'd-Fellow lately come to the City.* But when some

said

ſaid of Mr. *Baxter*, That he was Crack'd, One replyed, *The more he is crack'd, the more Kernel we ſee.* The Author's Scull is too thick to be ſo as they Talk. But it is one of Mr. *Baxter's unſtudied Divines* (for he is far from his Study, and hath been ſo many Years,) a *ſower Fellow*, that when overmuch diſturb'd, is as waſpiſh as any *Baxterian* of them all.

What his Circumſtances are, the Lyrick Poet deſcribes,

Auream quiſquis mediocritatem,
Diligit, tutus caret obſoleti
Sordibus tecti, caret invidenda
Sobrius aula.

He is one who dares not juſtifie himſelf in all that he hath done, for matter, manner, freedom from Pride, Paſſion, like Mr. *Baxter*, but knows,

Quandoque bonus dormitat Homerus.
De art. Poet.

And now a word or two to our Conſcientious Men, Non-reſiſters, eſpecially *Jacobites.*

I know your Cry. Mr. *Baxter*, Mr. *Baxter hath often when alive declared for Non-Reſiſtance, and now he is dead, hath left the ſame to the World. If the Perſon of* Charles *I. were inviolable, ſo was the Perſon of K.* James. *Though ſome of them pretended they fought not againſt the Kings perſon, yet our late Williamites certainly did. By the help of God, we will not be Trayters to our Lawful K. & Sovereign.*

But harken my Maſters. Let us be ſober.

May not we cry from this Book, *Hooker* and *Bilſon*, *Hooker and Bilſon, who aſſerted Reſiſtance in ſome Caſes*, and ſure if in any it was lawful in ours,

ours. It is a good Resolution never *to be Traytors to a King* (no Tyrant) and we are as much resolved never to be Traytors to our Country. You see we have two Church men for your one Dissenter. And one of them is worth ten of him, as they were true Scholars, acquainted with all parts of Literature. Who knows what our Advocate was, we know how the Papist picture *Erasmus*. You saw what King *James* did, and knew what he was about to do. Would he not ere this have made some sacred Bishops and Reverend Clergy-men dance before the whip, as well as *Oats* and *Johnson*? Would you *make you a Captain and return again to Egypt*? Know you not how Mrs. *Ashton* and others have been dealt with in *France*, who have been great sufferers for his Cause? Will not the Barbarities to his exil'd Friends with him convince you, what you must expect if he return?

Whether you repent or no, that you sent him away, you will soon repent you ever brought him back again, if he should return. Some of you know, He would not promise to *restore the Test when Messengers* went to him, to treat with him in *France*, which broke the Jacobites, and put a stop for Eight Months or thereabout to the last Plot, I know it to be true. Had he promised it, he had never performed it, what must you expect now?

As for your Deliverer King *William*, whose Ruine you seek. I may say to you, as *Pilate* to the Jewish multitude, when they preferred *Barrabas* a Murtherer, and Destroyer, before *Jesus* the Prince of life, and cryed, *Not this Man, but Barab-*

Barabbas, saith *Pilate*, *Why, what evil hath he done?* What good hath not King *William* done? Rejoiced you not, some of you, when you saw what God wrought by his Hand; may I saw as you as *Jonathan* to *Saul* about *David*, who fought, and was Victorious against *Saul's* Enemies, and yet unthankful *Saul* seeks his life, that destroyed them who sought his. *Thou sawest it, and didst rejoice. Why then wilt thou slay David without a cause?*—This melted *Saul*; may it you. You know Thousands of you, K. *James* sought your ruine. As he turned you on the Dissenters, so the Dissenters on you for the Money taken from them, and detained by you. For that and other things had you been as dead Men. Our good Prince ventured his Life for you, do not verifie the Proverb, *Save a Thief from the Gallows and he will cut your Throat: If an evil Spirit from the Lord trouble you.* Try whether the *Musick* of the Divine Goodness to you, well considered, and of a happy tempred Prince, will not make it to leave you. If not, another thing may. But if you will blow the Trumpet, and say, *We have no part* in *William*; neither have we *inheritance in the Prince of* Orange, as *Sheba* of *David*, *Remember his head was thrown over the wall.* Keep yours where they are.

Remember *Jack Straw* and *Wat Tyler* strutt'd for a time: but at last ruin'd themselves, and those that followed them. ——

And now Reader, drawing to a close, I adjure thee, not to condemn a whole Party of Nonconformist Ministers, for the extravagancy of one Mr. *Baxter*, much less all Men Professing God-

Godliness. *No nor yet judge him.* Who knows how many Sins may be consistent with the Truth of Grace, or what Reasons the Wise, Holy God may have of leaving Men much, very much to themselves? I Condemn these Writings as before, not the Man. He was Towring, Lofty Aspiring, cannot be deny'd; but he fell in all his Attempts, some of the greatest in this Age do assert.

He aim'd to Write like the School-Men; yet wrote not good *Latin* nor sound Philosophy: His and their Divinity perhaps may be much alike. He would be an Historian; yet a writer of Idle Tales, as is sufficiently prov'd.

He was above our Synods, that at *Westminster* and others, and discover'd so much Vanity that, if in his Writings he would sometimes *get up on high*, he could not *keep there*, but fell by many flaws and Absurdities.

That I have many times in my thoughts apply'd that of the Poet about *Phaeton*'s Horses when he thought himself wiser than *Phebus*, and fit to Govern all.

Et modo summa petunt, modo per declive viaque
Præcipites.——

And now what Epitaph shall we have for his Brother *Baxter*, will not the same serve the Poet gave him.

Hic situs est Phaeton, *currus auriga paterni*
Quem si non tenuit, magnis tamen excidit ausis.

FINIS.

MVSEVM
BRITAN
Posterior
NICVM

WHat I have written of Mr. *Dyar* of *New England*, look on as *Non Scriptum*. I know what Writers have affirmed, and what have denied. Many Falshoods about matters of Fact, are charged on Mr. *Baxter*, about which the World may soon hear from others.

I see in the review of my *Vindiciæ*, The loss of my first Papers caused some Confusion in the rest, where are a few things in the First part, I had forgotten I had written in the Second.

Whereas I lately Printed a Book Intitled *William Pen and the Quakers either Impostors, or Apostates, or their avowed Principles and contrary practises*. And had offer'd before, and in that Book, and since, a Publick Disputation with *William Pen* to prove all. Some Quakers came to my Lodgings, whose Names I know not, nor whether Employed by him. They denyed, that any *Quakers* (not *George Fox* himself) held *Perfection*: That ever *Vicaris* or *Steel* forbore their open Meetings in the heat of Persecution unless in sickness or visits. That I *was a Lyar*, and worse, to charge them, and that *William Pen* was not *a King*, though I as a Lyar called him so. I do declare I will no more answer such Men, that have not common Sense, or common Civility. A great *Quaker* confest to me, it was their usual way to *Pick out a Sentence here and there to quarrel with, and then call it an Answer to the Book*.

Errata's are seldom used, therefore none are here.